

# New-England Christian Reflector.

VOL. 2.—No. 46.

WORCESTER, (MASS.) WEDNESDAY, NOVEMBER 13, 1839.

CYRUS P. GROSVENOR, Editor.

## THE CHRISTIAN REFLECTOR

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at New-York City, and in Worcester, Ms.

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PRINTED BY M. SPOONER & H. J. HOWLAND.

## WENDELL BAPTIST ASSOCIATION.

The Fifteenth Anniversary of the Wendell Baptist Association was held with the Baptist Church in North Leverett, Mass., September 25 & 26, 1839.

The Association assembled at 10 o'clock, A. M., when Br. N. G. Lovell preached from 1 John, ii. 20; after which, a collection was taken for the relief of widows and orphans of deceased Baptist Ministers, amounting to \$6.75.

2. The Association was organized by the choice of

Br. George Daland, Moderator.  
Br. B. F. Remington, Clerk.  
Br. Thomas E. Sawin, Assist. Clerk.  
Br. Joseph L. Smallidge, Treasurer.

Number of Churches 10. Ordained Ministers 10. Baptized 64. Present number 1037.

The Committee on Temperance submitted the following resolution:

Resolved,—That total abstinence from all that intoxicates is the only reasonable and safe course to be pursued by all our citizens; and that it is our duty to sustain the enactments of our Legislature in relation to the sale of strong drink.

This resolution was sustained, in a very interesting manner, by Br. Parmenter, "the blind lecturer."

The Committee on Slavery submitted the following preamble and resolutions:

Whereas the system of American Slavery has come to such a crisis as to destroy the freedom of the North, therefore,

Resolved,—That the abolition of slavery is an object worthy of the benevolent efforts of all philanthropists, patriots, and Christians, and especially of the Baptists.

Resolved,—That we recommend to the churches of this body to come up to this good work without delay; to inform themselves on the subject, by reading such publications and patronizing such religious and other periodicals as candidly discuss it; to request their pastors to preach on the subject, as a part of the council of God; to cooperate with our brethren and other philanthropists, as far as consistent, in all lawful and scriptural measures for its advancement; and to pray fervently and without ceasing for the poor slaves, till slavery is abolished throughout the world.

Resolved,—That, while we pledge ourselves to patronize the noble object of the A. B. M. Society to give the means of grace to all the destitute in our land, and of the A. and F. B. Society to give the Word of God faithfully translated to the whole world, we respectfully recommend to the attention, sympathies, efforts, and prayers of these societies the millions of poor slaves in this land, till they have given them the Word of God and all the means of grace.

S. EVERETT, for the Committee.

Sustained by Br. Everett, and followed by prayer by Br. Greene.

## CIRCULAR LETTER.

The members of the Wendell Baptist Association to the churches which they represent.

DEAR BRETHREN,

This annual epistle is an inquiry after some of the causes of the so frequent removal of ministers.

Nothing is more obvious than the beneficial influence of permanency in the pastoral relation. To be extensively useful, the pastor must have the confidence both of his church and of those who are without. Nothing can supply the place of this. The mere name of a clergyman weighs but little now. We are rapidly hastening to the other extreme. The minister must now depend for his influence in society upon his personal, rather than his professional character. He must be known and esteemed as a man of sound understanding and constant piety, as one who is worthy of the office to which he has been elevated, before he can hope to be very useful. But confidence is gained by familiar intercourse, and is a plant of slow growth. Said Mr. Whitefield, when asked what he thought of such a man, "I never lived with him."

Again, the pastor must be acquainted with the character, habits, circumstances, and wants of his people, before he can be prepared to do them much good. But in order to become thoroughly acquainted with a people, one must be for years a permanent resident among them.

The people, also, in order to enjoy the full benefit of the ordinances of the Gospel, must feel that they have one to go in and out before them whom they can regard as their pastor, and not merely their minister; one upon whom they may place their affections, without fearing that he will soon be torn away from them, and their hearts left bleeding.

But, notwithstanding the many advantages of permanency in the pastoral relation, and the numerous disadvantages of a constantly changing ministry, at which we have not room here even to glance, it is a lamentable fact, that changes are becoming every year more frequent; and it requires not a prophet's eye to foresee, that, if things go

on in their present course, the time will soon come when there will not be a pastor settled over any of our churches.

We do not say that the pastoral relation should never be dissolved; but we do say, that it ought never to be, without reasons which will satisfy Him who made the union. And with propriety we might say, as in another and analogous case, "What God hath joined together, let not man put asunder."

In some cases of unjustifiable removal of ministers, the churches have been most in fault; in others, the ministers. But in very many, if not in all, both have been to blame, though nothing is more common than for each to heap all the blame upon the other.

Churches may be governed by worldly men, or by worldly motives, in the choice of their minister. Many pious ministers have been rejected or dismissed because A. B. or C. was not pleased. Not the pious, praying, working members of the church. They are pleased with him. The church, as a body, is united in him. But some impatient man, or some proud professor, has become offended, perhaps at his piety. The ostensible reason is, "He don't fill the place. He will not do for us. He is a good man, but he don't interest the people here. He don't seem to have a gathering gift. Our congregation don't enlarge any; it rather dwindles. We shall never have a revival unless we have another minister." But the true reason may be, his hands are tied, or he is frequently making home thrusts, or he does not "work at fancy work." But whatever may be the reason, there will be no peace until the "good man" is sent adrift.

Some churches have a spirit of dictation, and if the pastor don't mind them, he is said to be set, bigoted, willful. If he ventures to vary from their whims, prejudices, or dictation, he must be dismissed, though he is "watching for souls," and receives his message from above. Yes, though the lauders are exposed to ravening wolves, he must go away; for they say, "We shall never prosper till he leaves us."

The "leading members," (another term for great men in the church,) must be submitted to, or the pastor writes his own dismission at once. The very members who stand in the way of the prosperity of the church, must have full control. If their opinion is not adopted, it is slyly circulated through the community that there is dissatisfaction. "We are becoming divided," says one of these great men, "and, as a minister can't be useful unless the people are united in him, it would be best, if the people continue to feel thus, that we make an exchange." But in plain English, the minister "obeys God rather than man."

Churches may demand too much of their minister. He must be superhuman. He must study all the time, and visit nearly all the time. Must feed them, though they have no appetite for the simple truth; and must keep them awake, though they have taken a full dose of the spirit of slumber. If he fails to do all this, it is soon said, "He is not the man we thought he was. He don't wear well. There is no variety; it is one thing over and over." When the plain truth is, he is giving "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," just as their case requires.

Some churches, or rather certain members of some churches, must have the great man. "We shall then prosper, have a revival, and be fully able to stand by the side of the other denominations in the place." No minister will do but him. And, though it may be sacrilege to obtain him, let the cause suffer what it may, enough must be raised to tempt him, if possible, to leave his charge and come to them. And this too, not that the pious may be fed, the feeble strengthened, and spiritually promoted, but that they may have a popular preacher.

We need not say, that a refusal or neglect to minister to the temporal wants of a pastor, will cause his removal. He has a family! he must provide for them, or be "worse than an infidel." While this cause has thrown many a faithful minister upon the cold hand of charity, it has exposed his patient, uncompanioned wife, and his tender babes, to untold hardships. Then insult has been added to injury. It is said, "He is indolent," or "has no calculation." And those who complain most long and loud are the very persons who either neglect, or utterly refuse, to do their part to sustain him. While they would place on their minister a weight under which an angel would sink, if not sustained by Omnipotence, "they will not touch it with one of their fingers." Let them remember, that He who hath said, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," will hold them responsible for the manner in which they have ministered of their carnal things, to those whom he has called to sow unto them spiritual things; and will declare to those who have neglected to provide for the ambassadors for Christ, "Verily, I say unto you, Inasmuch as ye did it not to me, ye did it not to me."

We proceed to remark, that ministers are not wholly innocent in this matter. No doubt the minister may frequently be the cause of his own removal, against his interest, and the prosperity of the cause. This too, when he is very averse, in his feelings, to a change.

The connection is frequently entered into without sufficient evidence of its being the mind of the Spirit. If any selfish views, either in minister or people, led to the union, it will be either unhappy or short. The church should decide, as far as they can, now discern, after mature and prayerful deliberation, whether the candidate is one given to them through their prayers, and he should have satisfactory evidence that the Holy Ghost makes him overseer of this particular flock, before they enter into this important relation, which has been fitly illustrated by that of husband and wife.

If the minister attempt to make his stay permanent, by trying to please the people, trimming his sails to the popular breeze, accommodating himself to their prejudices, caprice, or lusts, by the sacrifice of truth, the people will either make such draughts upon him as he cannot meet, or become disgusted with him, or God will tear away his nest.

If a plain, simple exhibition of adapted truth, a meet, conscientious, uncompromising course of conduct please, he may feel safe; but if with such a course many, and even most, are dissatisfied, he need not be surprised. He should be alike indifferent to praise and blame in the faithful discharge of his duty.

The minister may be hasty, "rising up at the voice of a bird," "fleeing at the shaking of a leaf." He may not piously consider, or may be carelessly indifferent to, the consequences of a removal at such a time and under such circumstances. He should ask, "Will the state of things warrant this removal? Does the case demand it? Will the cause of Christ, the good of souls, the interests of a dying world, be promoted by it?" These questions should all be brought to the standard, and decided solemnly, in the fear of God, and in the spirit that seeketh not his own, but the things which are Jesus Christ's.

In moves involving such an amount of interest, we should be very cautious, and "let our moderation be known to all men." One premature move has sometimes broken up a church, or thrown a minister adrift for life.

The minister may be arbitrary. He is here much exposed.—While he has authority, (for he is a ruler,) "O they that have the rule over you," he may overstep its bounds. Nothing is more difficult for a fallen creature than to keep within the bounds of official power. He may substitute threats for entreaties, and attempt to make use of force instead of argument. He may reason, "The thing is plain, it is right, it is important; the good of religion, the best interest of souls require it. I have taught it; the people must understand it; it must be done at all events, and it shall be done." He makes a move. If the thing is accomplished, the church must do it; but they do not lift. He tries again and again, does not succeed, and resolves to go away, charging the whole blame upon the church, when perhaps the true difficulty is, that he has "stretched himself beyond his measure."

The minister may be called to do only the work of an evangelist, and may lack the qualifications of a pastor. God calls none to be pastors but such as are either qualified, or may become qualified, to fill the pastoral office. And the evangelist, assuming the pastoral responsibilities, may meet with success, which he is wholly unprepared, and may fail because he did not "abide in the calling wherein he was called."

Doubtless many run before they are sent, and assume the awfully solemn and responsible relation of an ambassador for Christ, when God has not put them into the ministry. They may be deceivers, or may be themselves deceived. They may have thought it their duty to preach the Gospel, and ministers and churches may have encouraged and even urged them forward to the work. They have taken "holy orders," and feel that they must act as ministers. But such a minister will be often changing from the fact that he is never in his place.

Not having scripturally desired the office of a bishop, (or pastor,) not having the necessary qualifications, not having been appointed by the Holy Ghost, though his life may be irreproachable, his sentiments orthodox, his sermons well studied and well delivered, still the church will languish, the people will be indifferent, his salary will come grudgingly, and he will soon find himself under the necessity of removing.

The minister's wife may have an influence upon his frequent removals. The cause of truth demands that we more than barely hint, that she may do much towards rendering him useful and permanent in his pastoral relation, or, on the other hand, to embarrass him and hasten his removal. Much depends upon her domestic management, upon her intercourse with the people, and upon her sympathy and cooperation with her husband in his many trials and arduous labors. Especially must she be willing to practice self-denial in the cause of Christ, and strive to make herself happy wherever God may make it the duty of her husband to labor.

Thus dear brethren, we have endeavored to point out some of the causes of the frequent changes in the pastoral relation. And now, what shall be done? The evils of the present system have been felt, acknowledged, and deeply deplored; but still the disease remains, preying upon the vitals of the Church and ministry. Shall it be suffered to continue its ravages till, like the devouring cancer, eating through vein and artery, it has drawn the very life-blood of the whole Christian body? God forbid.

Let ministers set their faces against it.—Let them make it known, that, if they are to be pastors, they want to feel that they have a home, and not merely the lodging place of a wayfaring man. Let them weigh well the question where it is their duty to settle, and, having once accepted a call, let them be no longer like "a reed shaken with the wind."

And let the churches resolve that they will endeavor to obtain and sustain faithful pastors, such as will not shun to declare all the counsel of God, but will light the torch of truth around the lurking place of vice, and drag the monster from his den of pollution; such as will "reprove, rebuke, exhort, with all long suffering and doctrine," and will "cease not to warn every one night and day with tears."

Then will Zion appear in her primitive beauty. "Violence will no more be heard in our land, wasting nor destruction within our borders; but our walls shall be called Salvation and our gates Praise."

GEORGE DALAND, Moderator.  
B. F. REMINGTON, } Clerks.  
THOMAS E. SAWIN, }

Fourteenth Anniversary of the New Haven (Conn.) Baptist Association, held with the Baptist Church in Wallingford, Wednesday, Oct. 24, 1839.

1. At 10 o'clock, A. M. brother Henry Wooster, of Deep River, preached the introductory sermon from Psalm xciii. 5.—"Holiness becometh thy house, O Lord forever." A collection of \$5 was then taken for the benefit of destitute Widows and Orphans of deceased Baptist Ministers.

2. The Association was called to order by the clerk, bro. John Cookson, and organized by the appointment of bro. John Cookson, Moderator; bro. Henry Wooster, Clerk; and bro. Davis T. Shaler, Assistant Clerk.

15 Churches. 12 Ordained Ministers.—3 Licentiates. Baptized 52. Whole number, 1935.

Resolved, That the low state of religion in most of the Churches belonging to this Association, and the diminution in their numbers, call for deep humility before God—and that we recommend the observance of the first day of January next, as a day of fasting and prayer for the outpouring of the Holy Spirit.

3. Bro. A. D. Watrous submitted the following: Resolved, That we recommend to the several pastors to present the subject of Christian fasting, to their respective churches, previous to the above named day.

The Committee on the subject of Slavery, report: Whereas, the American Baptist Churches are bound together by the common tie of Christian fellowship, and seemingly sympathize in the great benevolent operations of the day—and whereas, a large number of the Baptist Church, are now held as property to be bought and sold as merchandise, which to us appears inconsistent with the principles of the Gospel—and believing that the buying and selling, or holding of human beings as property, is, in the sight of God, a heinous sin, destructive to the purity and peace of the Churches, and the best interests of the human family; therefore,

Resolved, That as an Association, we earnestly and affectionately entreat our brethren who are involved in this business, to put away this evil from among them.

Resolved, That we will improve every opportunity for using Christian means, for removing this system from the Church, and the world. G. READ, Chairman.

Seventeenth Anniversary of Old Colony Baptist Association, was held with the Baptist Church in Foxboro, Wednesday and Thursday, October 2 & 3, 1839.

1. At 10 o'clock, br. Isaac Smith preached the introductory sermon, from 1 Tim. iv. 7.—And exercise thyself rather unto Godliness. A collection was then taken for the benefit of the widows and children of deceased Baptist ministers, amounting to \$17.63.

2. The Association was organized by the choice of br. R. B. Dickie, Moderator, and brethren E. Nelson and A. Briggs, Clerks.

Churches 19, Ordained Ministers 23, Unordained 1.

The changes of the past year are as follows:—Restored 3, Added by Letter 38, by Baptism 65, Dismissed 23, Excluded 13, Died 21, Present Number 1592—making, according to the Minutes of last year, a net gain of 45.

WHEREAS the Church is declared by the Lord Jesus, to be "the light of the world," and whereas she is justly held responsible for whatever tends to obscure that light, if tolerated within her borders, and whereas the sin of slave-holding is thus tolerated, which deprives a portion of our brethren, of their natural, civil, and religious rights; sets at naught the marriage relation, reduces them from men to things, to be bought and sold as articles of merchandise—therefore

1. Resolved, That we feel deeply grieved that this sin is practised, and excused by many of the members of our American Churches.

2. Resolved, That as an Association of Churches, we bear our decided testimony against it, and intreat all our brethren to have no participation in this system of iniquity.

3. Resolved, That we feel bound to use our influence, as citizens, as philanthropists, and as Christians, for the peaceful overthrow of this crying abomination of our land.

4. Resolved, That we highly approve of the call for a Baptist State Convention, to be held in Worcester, on the first Thursday in November next.

5. Resolved, That we commend to the Churches of this body, to observe the last Monday evening of each month, as a time of prayer, for universal emancipation.

J. S. WHITE, Chairman.

The Cincinnati Catholic Telegraph of Oct. 24th, contains a notice of the consecration of a Catholic Bishop for Indiana, a few weeks since, at Paris, France. At the ceremony, which is represented as "exceedingly imposing," the Pope's Legate was present also the Vicar General of N. Orleans, and two or three Arch-Bishops from the Levant.

The same paper contains a statement of the transactions of the Faith, from which we learn that the whole amount of the collection for this Society in 1838, was \$280,000.

From this sum, "several rising or suffering portions of Christendom" have been liberally supplied, among which are the mission in Egypt, in China, and in the United States.

Cross & Journal.

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Cross & Journal.

PARAPHRASE OF THE EPISTLE TO PHILEMON.

1. Paul a prisoner of Jesus Christ, and Timothy our brother, unto Philemon, our dearly beloved, and fellow laborer, [or fellow-Christian—or fellow-Christian minister]

2. (Not important to the argument, omitted.)

3. Grace to you and peace from God our Father, and the Lord Jesus Christ.

5. Hearing of thy love and faith, which thou hast toward the Lord Jesus Christ, and toward all saints: I therefore, and for that reason, thank my God, making mention of thee in my prayers—praying & that thy faith, may be effectual in

6. the conversion of others, by the manifestation of thy good works, including this very thing which I am about to request of thee.

7. For we have great joy and consolation, in this thy love to the saints, brother, and our hearts are cheered by the inward assurance, that therefore and for that reason our request be granted.

8. Wherefore, though I might enjoin (or command) thee to do this thing, which of itself is right, and necessarily belonging to the fulfillment of the precept of doing to others as we would that they should do unto us,

9. Yet for love's sake, I would rather entreat thee to do it as a favor to me, & old Paul, now a prisoner of Jesus Christ.

10. I beseech thee, then, for my son Onesimus—whom I have begotten in my bonds: i. e. converted in my captivity.

11. Who in time past was to thee unprofitable, but now profitable to thee and to me;

12. Whom I have sent again; thou therefore receive him as my own bowels—i. e. as my own son.

13. Whom I would fain have retained with me, [and whom, indeed, being Christ's freedman, and that thou art bound to consider him as free—I might have retained with propriety.] that in thy stead he might have ministered unto me, or assisted me, in the gospel ministry.

14. But in so doing, thou mightest feel that I had deprived thee of this opportunity of evincing the promptitude and sincerity of thy Christian obedience and thy love to the saints, of which being myself certain, I determined to do nothing without thy consent, in order that this act of Christian love and duty, should not appear to be enforced or of necessity, but evidently of thy own free will.

15. And perhaps he was permitted to depart from thee for a time, that being thereby converted, and renewed in the spirit of his mind, thou mightest receive him again forever;

16. Not now as a servant (or slave,) but above a servant—a BROTHER BELOVED; specially to me; but how much more unto thee! both in the FLESH, and in the LORD?

17. If thou therefore count me a brother in Christ, or, if thou indeed art a Christian brother, receive him as thou wouldst receive me.

18. If he hath wronged thee (i. e. hath taken ought of thy money or goods,) put & that to my account,—I, Paul, hereby engage upon my own hand, to make it good to thee. Neither will I urge that thou owest unto me even thine own self besides.

20. Having confidence in thy devoted obedience to Christian duty, I write thee, 21. knowing also from thy generous temper, that thou wilt even do more than I say. Therefore, my brother, disappoint me not, but let me have joy of thee in the Lord.

"That 'right' is evidently the strict meaning of 'convenient,' may be shewn by Romans, i. 28.

"Old Paul"—"Paul the aged."—I put this latter in the form of an English colloquialism, which many of your readers will probably recognize, and which has made many of their bosoms thrill, when used as the apostle evidently uses it here.—Emmett.

Reverse the Picture.—Let Abolitionism die! Let Slavery, holding in its bloody leash the two great political parties—the most stupid of all slaves—have its way undisturbed; and what will be the result? Death—throughout all our institutions. Christianity a mockery. Politics the means whereby false and traitorous men will live upon, and trample upon, the honest. Southern principles and feelings—southern hate, and tyranny, and murder, transfused throughout our entire country. Law prostrate. Our republican principles the scorn of the world. Shame, violence and despair, the inheritance of our children. This, this is the curse which, to save a few paltry dollars, we will let fall upon the glorious land which dangled our childhood among its roses, and cradled us in its green bosom! This is the shame that shall spread its fall over our graves and the graves of our fathers! What are we men? Are we worthy to have lived within half a century of our nation's birth? Or, were these mighty mountains, and lakes, and rivers; these broad fields, and glorious forests; these bright and princely cities; these treasures of earth, and treasures of heaven—these superadded wonders of steam—these outstripping the wind—made to accommodate a race of mere beasts—eating and drinking to-day, to die and be forgotten tomorrow? If, indeed, there is aught of the noble and deathless in us, in the name of mercy, in the name of glory, honor, and immortality, let us arise and treat these perishable elements which God has entrusted to us, not as an end, but as a means. Let us pour them out as God does upon the mown meadows.—Mass. Abol.

THE POLYGLIST.—The story runs, that once, in the dark ages, a young man was brought before the authorities, charged with having married several wives. When called upon for his defence, "It is true," said he,

"most learned judges, that I have married several women; but judge for yourselves whether my object in so doing was not praiseworthy. A man has surely a right, if he buys an article for good, and it turns out to be bad, to reject it. Now I found that the first wife I married was ill-tempered, the second lazy, and the third false, and so forth. All I want is to get a good one, and I shall be satisfied." The bench were puzzled at first at this novel defence, but after a short consultation decreed that, as it would be impossible for the defendant to find a perfect wife, except in the other world, he should be immediately put to death, to enable him to look for one.

## Communications.

For the Christian Reflector.

## A CANADIAN NEGRO.

Dear brother Grosvenor,—Nothing is more common in those who would crush the colored man, than to draw a parallel between him and the white. Such, always labor to make the negro appear so vile and debased, that he is not only unworthy of our sympathy, but he actually deserves to be enslaved, as a kind of punishment for his ignorance and stupidity. They do not state this in so many words, but leave us to infer it from words and actions. How often do we hear the exclamations—"you can't make any thing of them!"—"would white men act as they do?" They of course, in these allusions, keep entirely out of view, the fact that, in nearly every case, they compare a man who has always enjoyed the blessings of freedom, with one who is either in actual bondage, or still bears about with him the marks of that death-distilling system. But, even while oppression, in its wrath, sets his giant foot on the neck of the prostrate slave, we can occasionally find one who has wisdom enough to take that which is his own—"and go to Canada—go to a monarchy, rather than live in the freest country in the world."

I wish to give you a specimen of a "Canadian Negro"—and ask our friends who are fond of running parallels to find a white boy to match this one.

I was passing through Woodstock (Vermont) on my way to Montreal a few weeks ago. The stage for



For the Christian Reflector.

*"May you die among your kindred."*

In the East where it originated, the above poetical wish, is considered the greatest blessing that can be invoked upon the heads of their dearest friends, and its opposite the greatest curse. How terrible must it be, to die in a foreign land; with no beloved hand to close your eyes, no friend to soothe your last moments. To die! far away from the green and sunny haunts of your childhood; far away from the quiet churchyard which you had hoped to make your last resting place. But sadder far must it be to the survivors to have a friend thus die—To know that you can never bedew their ashes with your tears, or throwing yourself upon the green sod beneath which they repose, almost fancy that it is their breath mingling with the breeze that fans your cheek. These tokens of love to the departed are a sort of relief to the dull monotony or wild despair of grief—Like the music of Osian, "they are pleasant and mournful to the soul."

This love of our own land is one of the strongest principles implanted in the human breast. I once heard a person observe who had been sick for many weary months, in a foreign land, that could he but have reached his father's door, it would have been extasy to die. I have often thought it a folly, to remove the victims of consumption to a milder climate—For whenever the blood-red signal of this insatiable vanquisher is seen upon the cheek, the fate of the invalid is sealed. Why then condemn him who is already wasting away by disease, to that lingering torture of the soul, that "maladie dupsy" as the French call it, which is far more horrible than the most intense physical torture.

That they may die among their kindred is the dearest wish of all men; from the civilized inhabitant of Europe down to the degraded Heathen of New Holland. The wild Arab of the desert would a thousand times prefer that its burning sand should rest upon his cold bosom, than that the fairest flowers of other climes should bloom there. The Swiss soldier, when far from his native mountains, pines as ardently for its eternal snows and barren wastes, as would his playmate the Chamois, if transferred from his boundless home on the glaciated Alps, to the laughing vineyards of sunny France. His happiness is forever destroyed, by the fear that his bones will bleach, beneath the burning skies, and on the bloody battle field of another land. To such an extent is this "maladie dupsy" carried by these simple mountaineers, that the very waches, the national song of their father land, is forbidden to be sung in regiments composed of Swiss; its simple and pensive notes causing almost universal desertion.

Seest thou yon aged man? His life has been a blameless one. Loving and loved, blessing and blessed, prayers for happiness follow him wherever he goes. Why then that shade of grief mingling with the footmarks of time upon his marble brow? Alas he is dying in a foreign land. What matters it to him that the golden skies of Italy o'er-canopy his head, that the breeze that fans his fevered cheek, comes laden with rich fragrance of its countless flowers? What matters it to him that a thousand fountains fling their snowy spray about his path, that he stands where Virgil stood, where Cicero's burning eloquence echoed back from pillared isle and domed roof; and where Tasso's verse and Titian's pencil, and the immortal chisel of Praxiteles confront him at every step. Sweeter far to him, would be one breath of the pure fresh air of his native glen; one last look at its cloud ennobled mountains, one draught, one little draught of the free blue streams which thunder their wild and singing music, from Caladnice's lofty hill. But, triumph not, O death. The spirit of Walter Scott thy arrows cannot slay.—With joy he welcomes thy magic touch; for then his godlike soul bursting the chains which bind it to its clay tenement, like a bird let loose, will overleap the hills and lakes and wander once again amid the wilds his genius hath immortalized.

By far the most noble instance on record of the sundering of the ties of kindred and home, is exhibited in the voluntary exile of the pilgrim fathers—They tore apart the bonds that bound them to their native land, and came to a pathless and hitherto unknown wilderness, trodden on by the bounding panther and the wild Indian of the woods. Its appalling silence broken only by the terrific warwhoop and wild songs of these denizens of the forest—A many a hearth was left desolate in the lofty halls of merry England on the day when the Mayflower bid farewell to its chalky cliffs—Here the Mother looked with a bursting heart at the deserted seat of her beautiful boy—never again will she hear his joyous voice singing through those now lonely rooms. His God hath called him and he has obeyed—he hath left his family honors, his noble ancestors to be represented by an alien—There the deserted Sister wanders with tearful eyes amid the vine wreathed flower, the once favorite retreat of the playmate of her youth. The delicate girl, whose cheek Heaven's softest wind was scarce allowed to kiss, lest its rude mouth should breathe, disease into her fragile form, has left the cherishing arms of her sister, for the rock-bound coast, and unpeopled shores of N. England. The bride scarce waiting till the orange flowers of the bridal wreath had faded, tore its snowy buds from her curl-encircled head, and left the side of her lover without a murmur.—The pilgrim knew when he bade them farewell that the dear delights of love, home, and kindred, were his no longer—They were to him as a shadow vanished, a dream finished, a bubble burst. To say to him, may "you die among your kindred," was a solemn mockery. He did not hope because he did not expect ever again to visit his cherished scenes—He looked for his reward in heaven, and there we trust and believe that he has found it.

FRANCIS HAMOND.

## ILLINOIS BAPTISTS.

The following letter was received on the evening after the rising of our Massachusetts Baptist Anti-Slavery Convention, and greatly cheered us with the strain of piety and true benevolence it breathes. It will be read with interest by all "whole-souled Abolitionists," as evidence that the great principles of our holy cause are gaining admittance to the understanding and heart of some of our noblest and most spirited young men at the West; and that our humble labors are hailed with some satisfaction by them. May the Lord cover their heads, in this day of their battle with the foul spirit of slavery. The writer has known what that spirit is from his birth and may be numbered among important witnesses to the truth which we have endeavored to 'Reflect' from this centre to the different sections of our common country. We offer the "hand of Fellowship" to our young brother in the sacred cause of doing good. We shall be glad often to hear from him.

Tazewell Co. Illinois,  
October 24, 1839.

Dear Brother Grosvenor,  
Having become acquainted with your valuable paper by reading a few of the last numbers, and feeling, as I do and have done for some time past, a very deep interest in the immediate emancipation of the Slave from his very degraded situation, I therefore, transmit to you two dollars in Illinois paper, it being the best I can get at this time, and I desire always to pay for my Newspapers in advance.

One word for the cause.  
The Baptists in this State, as a denomination, are opposed to Abolition; notwithstanding this, I feel that the cause is advancing—I recently attended the Baptist State Convention which was a very interesting season; but I am sorry to say that nothing was done to relieve the distressed condition of our colored Brethren in the South. It was thought that about one half of the delegates present were Abolitionists; but they were afraid of 'excitement.' The Baptist cause is rapidly advancing in our Western Country. But the 'harvest is great and the laborers are few.' Therefore, if you have any Baptist Ministers to spare, do send them over to help us. I shall do all that I can to obtain subscribers to the Reflector, notwithstanding I take the 'Baptist Banner and Western Pioneer,' a very excellent paper; but they are ashamed to speak out in favor of the oppressed. I rejoice to see what you are doing in your part of the country. And may God grant that, as Baptists, we may clear our skirts of the blood of the oppressed.

The 'Abolitionists' meet with much opposition here. So much so that we dare not lecture or hold prayer meetings for the Slave! If we do, it is at the peril of our lives—We have been 'Mobb'd' two or three times, and once some of us were severely injured. But our trust is in God, if he is for us, who can overcome us?—Therefore, putting our trust in him and praying earnestly to him, we look forward to a day not far distant, when we may speak and act publicly as a Christian people ought to speak and act in behalf of our oppressed Brethren. May the blessed Lord hasten it. I am a young man, 21 years of age, a native of Kentucky, H. Co., lived near Elizabeth town, the County seat, in which I have many precious Baptist relations who hold slaves. But they acknowledged to me, when on a visit to see them a few weeks ago, that they were doing wrong by holding them. But to send them to Liberia they wouldn't, and to set them free among them they thought that never would answer. So they are daily expecting some judgment justly to fall upon them. I have a brother living there this winter, who is what is called here a "whole-souled, thorough going Abolitionist." May the Lord make him a blessing to that community while there. My Father, Mother, and six children moved to Ill. in the year 1831. May the Lord bless and prosper you in all your attempts to do good. If any thing of great importance transpires in this part of our Country, I will communicate it to you.

I remain yours in behalf of the oppressed.

For the Christian Reflector.

There are many who endeavor to imitate the lily of the field in affected smiles and gaudy apparel, when the heart is worm-eaten, I have seen men, and women, too, smile on those whom they hated, and flatter those whom they despised. I have seen poor mortals surrounded by tinsel and glitter, look down with contempt on their fellow beings who were made of as pure dust as themselves. Such is not the character of the lily.

Arrayed in beauty more dazzling than the robes of Solomon, it associates with the plainest herbs of the field, rejoices with them at the smiles of heaven and mourns at its frowns. Take example from the beautiful humble lily, ye who are proudly arrayed in the jewels of the south and silks of the east.—What cause have ye to arrogate to yourselves a superiority over your fellow-beings? The lily's robes are all its own, but your jewels are wet with the tears of slaves; and worms have labored and died for your covering. The worm has been murdered, the sheep has surrendered her fleece, the skin has been torn from the bleating goat, to clothe in gaudy apparel a lump of clay; and yet the lily of the field, with beauties all its own, puts all your splendor to shame. The silk-worm, the sheep, and the goat, may be proud of the elegances which they furnish; but why should man, the murderer, plunderer of all, exalt himself above his fellow beings? Man, woman, whoever thou art, look to the lily of the field and learn humility. Deck thyself with modesty and show thy superiority in the cultivation of thy mind.

## "THE THEATRE."

"A large number of our most popular dramas embody equivocal and pernicious principles, which come into competition with the pure standard of Christian morals and Christian character."

This subject has been discussed to some extent, in the first part of the treatise, but it requires further notice in this place. We do not condemn all plays, neither do we find fault with the general structure and style of this species of literary composition,—an admission already made in the fullest and most distinct terms. But we are compelled by truth, to maintain that a great number of "acting plays," are corrupt in their principles and morals. Ambition, pride, revenge, interwoven with the nobler qualities of generosity and talent, are the chief attributes of their admired but imaginary virtue.

A high regard to personal distinction, a disposition quick of resentment, and ready to wipe out the stain of an insult in the blood of a foe, with a proud and haughty consciousness of superior talent, or superior virtue, form some of the most striking features in the character of their favorite heroes.

They establish a false standard of honor, and represent fame as the principal business of human life, and the great end of genius and virtue, suffering and death. In the majority of these productions the name of God, or rather of "the gods" is used only to give emphasis to exclamation or to construct an oath; the sins and sufferings of humanity are made the means of amusement, and death, in its most horrid forms, a thing of mere poetical or dramatic interest.

Heaven is a term with which to grace the rapid sentimentalism of some love-lorn and languishing heroine, judgment and eternity are expressions with which to round a period, or give energy to a speech.

If religion "pure and undefiled" is introduced at all, it is too often presented in the garb of ridicule,—if a severe and scrupulous morality, it is exhibited in association with fanaticism and folly, and scoffed at as puritanical precision and vulgar superstition.

Duelling is a common and apparently laudable practice in dramatic representations; and sentiments appropriate only to the death-bed of the Christian, are put into the mouths of those who have no claims either to piety or virtue, and are utterly unprepared for the retributions of eternity.

It ought also to be stated as a fact, of which there is the most ample proof, that a large proportion of theatrical exhibitions, are, to a fearful extent, imbued with a spirit of licentiousness, in part covert, but in many cases open and undisguised.

Before closing this discussion, we beg to call the attention of our readers to a fact which deserves serious consideration. It is, that the theatre derives a large amount of its support from what sometimes is called, the travelling community and from those who attend only once or twice to gratify their curiosity. We have heard it stated, that it is doubtful whether many theatres could sustain themselves, were it not for this kind of patronage. Several thousand strangers arrive in New York daily. There, far from the restraints of home and the eyes of their friends, they are very liable to go to the theatre. Even good and virtuous persons do this, who would not dream of attending such a place were it in the vicinity of their own residence."

TURNBULL.

"They Won't Injure Their Own Property." So say many—Ed. Refl. Disgracefully Horrid.—It is a singular circumstance that people of such extremely sensitive feelings as citizens of the South always have persons of their own color, should let pass a circumstance so revolting to human feelings as the following horrible cruelty practiced upon a refractory but unfortunate negro slave, at the plantation of Jacob Freeloze, Esq., Marengo county, Ala. The particulars are communicated in the Alabama Times.

Mr. Freeloze's plantation is about nine miles from Linden, the court house town; and has (or had) in his employ an overseer named Sharp (an Eastern man,) who was both cruel and unrelenting towards the negroes. For reasons not altogether groundless, he had a mortal hatred towards a slave named Peter, who was purchased last summer in North Carolina. Peter had always been morose and sullen, and would never work except as far as he was driven. The immediate cause of Sharp's last act of disgusting cruelty against him is not rightly known; but is supposed to have been in consequence of impudent language and conduct on the part of the slave, who was, on occasion, provokingly impudent. Peter was a very muscular negro, and no two men could manage him when he was tied up to be flogged; and on this occasion, he being particularly noisy and troublesome, Sharp made use of a large hook, which it is said he had made for the purpose, to "hook him up," as he termed it. In order to make the negro submit to be tied, Sharp hooked this hook into the flesh; and while he was writhing under the pain, it tore out, and the monster gave a second, and as it proved a fatal hook; for the second time, the hook entered the side and injured a vital part, and the negro died the same night. Sharp was arrested and held to bail in \$800, and the excitement against him, becoming finally of an odious nature, he cleared out after securing his bail. It is supposed he took passage for Charleston. In justice to Mr. Freeloze, it is proper to remark that he never countenanced any of Sharp's cruelties, and was out of town when the above narrated occurrence took place.—Dispatch

From the British Emancipator.

London; Wednesday, September 18, 1839.

We have the great and unfeigned pleasure of announcing the return to his native land of that distinguished philanthropist, Mr. SCOTCH. Although he has suffered much from two attacks of fever, the latter of which he contracted by visiting the coolies in the sick house at Belle Vue, of which our readers have heard so much, he bears, we rejoice to say, the aspect of an invalid truly convalescent, and we assure ourselves that his native air and his domestic hearth will speedily restore his entire vigor.—The services he has rendered to the cause of humanity are of the highest order; and while he has left the West Indies amidst the blessings of thousands whom he has benefited there, he returns into the midst of the congratulating and admiring millions, in whose name he went forth to them. His last labours have been undertaken in the United States.

Mr. Poulett Thompson, the new Governor of Canada, has arrived at Quebec, and Sir John Colborne, the Ex-Governor, has departed for England.

## Christian Reflector.

*"Charity rejoiceth in the Truth."*

WEDNESDAY, NOVEMBER 13, 1839.

## BAPTIST ANTI-SLAVERY CONVENTION.

Agreeably to a call published in the Christian Reflector and signed by more than fifty brethren, Ministers and Laymen, a Baptist Anti-Slavery Convention met in Worcester, Mass. Nov. 7, 1839, in the vestry of the Baptist Meeting house, at 10 o'clock A. M.

Preparatory to the business of the meeting, a preliminary meeting was held, and Br. C. P. Grosvenor was appointed Chairman, and Br. J. Barnaby Scribe.

Br. Swain, of Worcester, addressed the throne of grace.  
On motion, a committee of three was appointed to take the names of the members of the Convention. The following persons were chosen, viz. G. N. Waitt of Sharon, J. Greene, Leicester, and Mason Ball, Princeton. Br. H. Fitts addressed the throne of grace.

The following list of names, as members, either by Delegation, or personal action, being members of churches, was returned by the committee, viz.

List of Members of the Baptist Anti-Slavery Convention convened at Worcester, Nov. 7th 1839.

Eld. William Colver, Boston.  
Eld. Nathan L. Dennis, Barnstable.  
Lewis W. Marsh, (Del.) Sturbridge.  
Horatio N. Drake, (Del.) Sturbridge.  
Joseph Griggs, Millbury.  
James Davenport, Boylston.  
Charles Hersey, Worcester.  
James D. Herrick, Methuen.  
Eld. Harvey Fitz, Marlborough.  
Eld. J. W. Parker, Cambridge.  
D. R. Pratt, Worcester.  
Eld. Silas Ripley, Foxboro'.  
Richard Thayer, Boston.  
Charles Boynton, Westborough.  
Eld. H. D. Doolittle, West Springfield.  
Jacob Eaton, (Del.) South Reading.  
Charles H. Hill, Worcester.  
Eld. Abiel Fisher, Swansea.  
Hosea Trumbull, Upton.  
Thomas E. Valentine, Northboro'.  
Lewis Allen, Northboro'.  
Eld. E. G. Perry, Marshpee.  
David Holman, North Oxford.  
J. T. Everett, (Del.) Princeton.  
Asa H. Goddard, (Del.) Princeton.  
Eld. L. Geo. Leonard, Westboro'.  
David Mason, Sturbridge.  
John C. Hall, Millbury.  
Samuel Marsh, Boylston.  
Eld. Caleb Brown, Situate.  
Thomas White Jr., West Boylston.  
Wm. Cheever, (Del.) Westboro'.  
Tristram Libbey, (Del.) "  
Uriel Mantague, (Del.) "  
Benjamin Brigham, (Del.) "  
Jeremiah Bond, Worcester.  
Lewis Thayer, "  
Samuel Brooks, Holden.  
Eld. Geo. N. Waitt, Sharon.  
" W. A. Darylme (Del.) Northboro'.  
Heman Kendall, Sterling.  
Dana Newton, Worcester.  
Eld. Samuel B. Swain, Worcester.  
Amos W. Breck, Sterling.  
Uriah Underwood, Grafton, N. E. Vill.  
J. Upham, Delegation of the Aboli-  
J. B. Damon, tionists of Newton The-  
R. A. Fyfe, ological Sem.) Newton.  
David Hall, North Oxford.  
Ira Bryant, Worcester.  
Eld. C. P. Grosvenor, Worcester.  
S. G. Shipley, Boston.  
Eld. James Barnaby, West Harwich.  
Austin G. Fitch, Worcester.  
Eld. George Waters, Sterling.  
" Moses Harrington, Leominster.  
" John Allen, Seekonk.  
T. H. Rice, Worcester.  
Benjamin Wiser, Auburn.  
Lynnan Howe, Worcester.  
Eld. Andrew Folland, S. Gardner.  
Francis A. Collier, Sturbridge.  
Eld. John Greene, (Del.) Leicester.  
Mr. W. Maynard, "  
James S. Morse, "  
Wm. Metcalf, " Holden.  
Thomas Howe, "  
Eld. Nathan W. Smith, (Del.) "  
Ephraim Osborn, " Fitchburg.  
Eld. Leonard Tracy, West Boylston.  
Ezra B. Newton, "  
Eld. Levi M. Powers, (Del.) Bolton.  
John Powers, "  
Enoch Hall, "  
Eld. Lorenzo Rice, North Sunderland.  
Samuel Fuller, "  
Members by invitation from other States.  
Eld. Abel Brown, Jr. Beaver, Penn., A-  
gent W. E. Society.  
Eld. Nicholas Branch, East Killingly, Ct.  
" James Smithers, East Thompson, Ct.

On motion, a Committee of five was appointed to nominate a list of officers for the Convention. The following persons were chosen, viz. J. Allen, Seekonk, S. G. Shipley, Boston, J. T. Everett, Princeton, E. G. Perry, Marshpee, Moses Harrington, Leominster. The Committee of nomination made the following report, viz.  
ABIEL FISHER, of Swansea, President.  
S. G. SHIPLEY, Boston, 1 Vice President.  
J. T. EVERETT, Princeton, 2 Vice President.  
J. BARNABY, West Harwich, 3 Vice President.  
C. P. GROSVENOR, Worcester, Secretary.  
SILAS RIPLEY, Foxboro', Assistant Secretary.  
The report was unanimously adopted.  
The Officers elected having taken their seats, Eld. Nicholas Branch prayed.  
The following brethren were appointed a Business Committee. N. Colver, H. Fitz, G. Waters, J. Allen, J. T. Everett, S. G. Shipley, and H. D. Doolittle.

Voted, that, when the Convention adjourns, it adjourn at 12 o'clock, to meet at 1-1/2 o'clock P. M.

A resolution was presented by the business committee and laid on the table for future consideration.  
Br. Sampson, Prayed—Adjourned.  
P. M. Met according to adjournment. Br. Ball prayed.

Proceedings of the forenoon were read.  
The resolution laid on the table was taken up, and an amendment offered by Br. Branch. The following was finally adopted in place of the resolution offered by the business committee.

1. Resolved, In view of important indications in Divine Providence, such as the emancipation of 800,000 slaves in the British W. Indies, with minor facts, as the capture of the Amistad, the conduct of Consul Trist at Havana, the recent kidnapping of several northern children and other like events,—that it is manifest that God will not permit Christians to remain at rest in regard to the sin of Slavery.

N. Colver submitted, on behalf of the business committee, several resolutions for the action of the convention; also, the following rules of order, which were adopted.

1st. That no brother speak more than once on the same subject, without special liberty, and not more than 20 minutes at a time, without special leave of the Convention.

2. That all meetings of the convention shall be opened and closed with prayer.

The 2d resolution was adopted.

Resolved, That that peace, which is attained, or perpetuated at the expense of purity, or by consent to withhold testimony against any particular sin, or to neglect the execution of any of the laws of Christ, is not only wicked, but self-destructive, tending to the subversion of all peace in the Church.

The 3d was adopted.  
Resolved, When any great moral evil, has in fact found a lodgement in the Church, the danger to be apprehended from its continuance is not and cannot be so great as from its continuance, until the laws of cause and effect, as established by God, shall change.

The 4th was adopted.  
Resolved, That in order to the attainment of the end (the purification of the Church from any moral evil) it is not essential, either that we reclaim the perpetrator, or abolish the evil from the land, but only that we withhold fellowship from and reprove the adhering delinquent and maintain our testimony against the sin itself, and that the Church has at all times the means, and is under all circumstances responsible for the accomplishment of this end.

The 5th amended and adopted.

Resolved, That Slaveholding, as it is now extensively tolerated in the Churches, is a sin against all Justice and a sin manifest and gross, carrying its guilt upon its very front, to be known and read of all men, and that its removal is indispensable to the future peace of the Church of Christ.

The Business Committee recommended that the 5th resolution be the subject of discussion in the evening session. (Adopted.)

Moved that, when the convention adjourns, it adjourn to 6-1/2 o'clock P. M. Adopted.

The 6th resolution adopted.  
Resolved, That whatever struggles it may cost the Church to expel this Achan from the camp, whatever painful calamities may be the operation; not on those who seek in a Gospel manner and spirit to expose and purge out this iniquitous leaven, but on those, who seek its concealment, or act as its apologists, or oppose its removal, will rest the responsibility.

On motion, voted that the Convention meet to-morrow at 9 o'clock A. M.

Br. Waitt Prayed.

Evening Session.—Br. Leonard prayed.  
Business committee reported that it was desirable to appoint a committee on religious publications. Report accepted. N. Branch, N. W. Smith, S. G. Shipley were appointed.

Discussion was resumed on the 7th resolution. Br. Barnaby, submitted a substitute.  
A. Brown, Ripley, Daman, Grosvenor, Fyfe, Waitt, Greene, Swain, Barnaby, and Colver addressed the Convention. After prayer by the President, adjourned.

Friday, Nov. 8. The convention met and was opened with prayer by brother Smithers of E. Thompson, Ct.  
Discussion was resumed upon the amendment offered by Br. Barnaby last evening, to the 8th resolution. The amendment was withdrawn and another submitted in its stead, which was accepted by the Convention for discussion.

On motion of Br. Trumbull, it was laid on the table.

On motion of Br. Daman the 7th resolution, offered by the Business Committee was taken up, and after some discussion was stricken out.

The business committee reported a resolution recommending the appointment of a delegation to the General Baptist A. S. Convention.

On motion of Br. Grosvenor, a committee was appointed, consisting of G. Waters, S. B. Swain, and A. Pollard, to nominate the Committee to draught an Address to the Churches.

Br. Barnaby, Harrington and Everett, were chosen a Committee to nominate Delegates to the Gen. Bapt. A. S. Convention.

Resolved, That the discussion of the 8th resolution, and the business committee presented a substitute.

Doolittle and Swain addressed the Convention. The substitute was accepted for discussion and laid on the table, in order to afford an opportunity for introducing a substitute for the 7th Resolution stricken out.

The substitute was adopted, as follows.

Resolved, That the Churches are held responsible in their separate and independent character for the existence or continuance of the sin of slavery in the Denomination, and that it is impossible for individual churches to shift this responsibility from themselves to the Denomination at large; nor can the Church at large be cleansed from this or any other sin, by the Churches, in their individual capacity, acting for its removal.

8th Resolution again taken up. Dennis, Perry, Tracy, Davenport, and Grosvenor, spoke on this resolution, which was then adopted.

Resolved, That, while we recognize no Ecclesiastical legislation but that of Jesus Christ, under that legislation the Churches are so many distinct executive bodies, put in charge with the maintenance of his laws, and that they are bound to withhold all Church fellowship from those who, after all necessary Gospel efforts have been made, are not divorced from gross immorality; and that Slaveholding is such an immorality.

The 9th resolution taken up and adopted.  
Resolved, That, the present condition of the Church, in relation to Slavery, is truly alarming and calls for deep humiliation and mourning before God; and that, while Christians carefully search out and unsparingly sunder the multitude of ligaments which now bind them to that body-crushing, and soul-destroying system, they should be clothed, not in the spirit of Jehu, but in the meek and kind and patient and faithful spirit of their Master. The fatherly meekness in tenderness, while he corrects; the friendly surgeon may weep, while he amputates; and God-like tenderness should clothe the Christian who would convert a brother from the error of his ways, or "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The 10th, 11th, 12th, 13th, and 14th resolutions were severally read and adopted.

Resolved, That the desire to obtain pecuniary aid from Southern Churches to sustain the benevolent operations of the day, is a temptation to tamper with that dreadful sin against which it behooves Christians to be upon their guard, lest they be snared and taken in an evil time; and that we affectionately entreat those who, sharing the confidence of their brethren, have been put in charge with the precious cause of Missions, Bibles, Tracts, &c., to be especially upon their guard on this subject, lest they even appear to flatter the South by apologies for slavery, and thereby prove a stumbling block to many, and cause painful and unhappy divisions in God's Missionary host.

Resolved, That, from the obvious character of Christianity, the world has a right to expect, that its professors will be governed by laws of righteousness and not by principles of worldly expediency on this subject, and that

they will readily cast their influence and bestow their sympathies on the side of the oppressed, and be forward to do, or to suffer for the relief of the slave.

Resolved, That, the timid and shrinking policy of many professors of religion and Ministers of the Gospel, in relation to the obviously righteous and humane cause of Anti-Slavery, has painfully tended to strengthen the hands of infidelity, and to bring suspicion and reproach upon our holy religion, and so a weapon has thereby been put into the hands of unbelieving men of vast and serious injury to the Ministry and to the Church of God.

Resolved, That, when Ministers and Christians attempt to excuse themselves for standing aloof by saying that "the cause is good, but that the measures of its advocates are bad; that they are mixed with infidel hostility to the Church and the Ministry," &c.—they do but reproach themselves by thus virtually confessing that they have held fast peace till the very stones cry out—that they have stood back from a cause which they acknowledge to be good, and have left it to infidel hands, while, by all the goodness of character they desire and profess to bear, they should have been foremost in this business.

Resolved, That, by all the claims of unfortunate but guilty oppressors—by all the woes of crushed, bleeding, writhing and suffering humanity in the person of the slave—by all the dangers that now threaten our guilty country—by that which is sacred in a holy profession of religion, and by all the claims of our common Lord, the Christian is most solemnly bound, whether as an individual saint, as a member of the Church of Christ, or as a citizen of our common Country, to do all in his power and to suffer whatever such doing may incur, for the removal of slavery from the land, and the reinstating of the last slave in the rights of his manhood.

Resolved, For the furtherance of the object of this Convention, that a committee be appointed, and instructed to address the Churches on our behalf, urging upon them the claims of the Lord Jesus and of the suffering slave, that they should act promptly on this subject.

Resolved, That said committee be empowered, if in their judgment it shall be thought best, to call another Convention at the time of the anniversary in Boston next spring or afterwards, and to make preparation for its session, as to time, place, &c.

Resolved, That a delegation be appointed to attend the general Baptist Convention now in contemplation.

Voted, on motion of Br. Swain, that any member of the convention who wishes may have his protest against any resolution passed by the Convention entered on its minutes, specifying the point to which he has objection.

The Committee on Religious Periodicals made a Report, which was amended and adopted, as follows.

Resolved, That this body consider Religious periodicals designed by providence to occupy a very prominent place in carrying into operation the benevolent and religious designs of the day, and in examining the great system of American Slavery, and every other evil that exists in our fallen world. And, also, that the CHRISTIAN REFLECTOR be exerting a powerful influence in abolishing slavery, by spreading out before the Baptist denomination the odiousness of this evil, and that its existence deserves the gratitude, and the paper cordial patronage, of every Baptist.

Resolved, That, while the circumstances that brought this paper into existence, as well as the withering influence of slavery on our churches, should give the discussion of abolitionism a prominent place in the Reflector; still it is thought that, if a larger portion of its columns should be appropriated to other religious subjects, it would afford more entire satisfaction, and secure a more extensive patronage; and also that to effect this object, it is indispensable that its friends should feel their obligation to contribute to its columns, and thus, in the words of the Editor, "make it what it should be."

Resolved, That we appreciate the importance of "THE CHRISTIAN REVIEW," a new national paper, the denomination, and that we think it due to the cause of truth to say, that it should recognize Antislavery among the great moral enterprises of the day.

N. BRANCH, Chairman.

The nominating Committee reported the names of the following brethren to prepare an address to the Churches—Abiel Fisher, of Swansea, Nathiel Colver, of S. G. Shipley, of Boston, Cyrus P. Grosvenor, of Worcester, James Barnaby of West Harwich, Leonard Tracy of West Boylston, L. G. Doolittle of Springfield, John Allen of Seekonk, L. G. Leonard of Webster, Harvey Fitz of Marlborough, Moses Harrington of Leominster—report accepted and the nomination adopted.

The Committee appointed to nominate delegates to the Bapt. Gen. A. S. Convention. Reported the names of about thirty brethren.—The report was accepted and the nomination adopted. Several others were added by the Convention.

DELEGATES.

Nathan Colver, Boston.  
Cyrus Pitt Grosvenor, Worcester.  
Abiel Fisher, Swansea.  
James Barnaby, West Harwich.  
Joshua Titus Everett, Princeton.  
Simon G. Shipley, Boston.  
Leonard Tracy, West Boylston.  
O. Tracy, Townsend.  
S. B. Swain, Worcester.  
Moses Harrington, Leominster.  
N. W. Smith, Fitchburg.  
John Allen, Seekonk.  
M. Ball, Princeton.  
G. Waters, Sterling.  
W. L. Dennis, Osterville.  
Asa Bronson, Fall River.  
Silas Ripley, Foxboro'.  
J. D. Herrick, Methuen.  
J. B. Daman, Newton.  
John Greene, Leicester.  
Samuel Everett, North Loretta.  
J. W. Parker, Cambridge.  
H. D. Doolittle, W. Springfield.  
Winthrop Morse, Brookfield.  
R. Turnbull, Boston.  
G. N. Waitt, Sharon.  
H. Fitz, Marlborough.  
E. G. Perry, Marshpee.  
Baron Snow, Boston.  
James Davenport, Boylston.  
Timothy Gilbert, Boston.  
George Lovell, Osterville.  
Dea. Samuel Puffer, North Sunderland.  
Dea. Jacob Eaton, South Reading.  
Dea. John Collamore, West Situate.  
Andrew Pollard, South Gardner.  
John S. White, Kingston.  
Dea. A. S. Wheeler, Fitchburg.  
Charles H. Peabody, West Sutton.  
James Francis, Pittsfield.  
Josiah Brown, Bradford.  
Dea. Jeremiah Bond, Worcester.

(Note. The appointment of this delegation is not intended to prevent the appointment of delegates by Associations or Churches, or the attendance of individuals, as members of the Gen. Convention.)

Resolved, That the doings of this convention



be sent to the Christian Reflector and Christian Watchman for publication.

Resolved, That, when the committee appointed to prepare the address to the churches shall have executed their commission, the address be published in the Periodicals named in the last resolution.

After prayer by Br. Colver, the Convention adjourned sine die.

N. B. For want of room, we are obliged to defer some explanatory remarks we have written, to the next paper.

"American Wesleyan Observer."—We have received the first number of a paper bearing the above title and the date of "January 2, 1840," edited by "Jotham Horton and Orange Scott." The second number is not to appear until the second week in January next. The price to subscribers is "one dollar for six months." From the title and the names of the Editors it will be understood to belong to the Methodist Denomination. The appearance of this number is very respectable.

At the late Quarter Sessions for the parish of Clarendon, in the island of Jamaica, the Custos, Mr. Bravo, in addressing the grand jury, said, he had "to inform them of a fact hitherto unparalleled in the annals of the parish, that the prison doors of the parish goal, a parish he it remembered containing a population of at least 17,000 people, had been thrown open during the last eight days—that, during the last three months, at the petit sessions held weekly in that courthouse, there had been but three cases brought before the magistrates for breaches of the peace, and these were committed by three white men who were brought hither to set the negroes a good example." His Honor added, with great emphasis, "Gentlemen, we can attribute the present state of the calendar, and the quietness of the parish, to nothing but the praiseworthy exertions of the ministers of the Gospel. I speak not of any body in particular, but of the missionaries of all denominations; and however much they may be maligned and persecuted, yet I am persuaded that they are the best conservators of the public peace and the public morals."

To this public testimony from so high a quarter, we have pleasure in adding the following from a correspondent of Mr. Sturge.

The calumnies against the missionaries are too senseless to require notice. But for them, anarchy and bloodshed would long ago have prevailed. Their accusers have their refutation in the imperishable affection of the people; a refutation which will survive long after the great ones of the soil are forgotten, and after both are gone in their account.—*British Emancipator.*

We have a tit-bit by this mail from Antigua. It consists in the following official document, which we copy from the *Antigua Weekly Register*.

(Circular.) Government House, St. John's, 27th June, 1839.

Sir,—A case having been brought to my notice in which a man had been subjected to a fine for trespass under the XIVth clause of the "Act for amending the laws relative to malicious injuries to property"—I enclose for your information the opinion of the law officer of the Crown, from which you will observe, that the mere act of a man visiting his wife upon the estate where she may be domiciliated does not constitute a trespass under the act in question.

I have the honour to be, Sir, Your most obedient servant,

(Signed) W. M. G. COLEBROOKE.

To the Justices of the Peace, Antigua. (Copy.) Antigua, June 22, 1839.

Sir,—In reply to the query submitted in regard to the complaint of Mr. Abbott against London, I beg to state, for the information of your Excellency, my opinion that the mere act on the part of London of visiting his lawful wife cannot, under the act alluded to, be considered as a trespass upon the estate whereon such wife may be domiciliated. I have, &c. &c. &c.

(Signed) ROBERT HORTON, Solicitor General.

A. Reade, Esq., &c. &c. &c.

So it appears in the blessed island of Antigua, which has been so much lauded for its conduct towards the peasantry, a man has really been fined as a trespasser, for the mere act of visiting his wife upon the estate where she was domiciliated! And this is done under a clause of an act relating to "malicious injuries to property"! Upon this atrocity (once committed certain to be repeated) the Governor, Sir WILLIAM COLEBROOKE, very properly took the opinion of the solicitor-general, which goes against the ministerial interpretation of the clause in question. But not so easy are the Antigua planters going to give up their cherished power of keeping man and wife asunder—First they exclaim that the opinion of the law officer of the crown is "only an opinion," and need not be regarded; and next they cry out against the editor of the paper from which we copied it for giving it publicity! The fact thus comes out, therefore, that, in Antigua, the planters are actually, as in slavery, rendering void the marriage tie, by separating husband and wife from one another, except at their pleasure, when resident on different estates! And that they are determined to do this still, in defiance of the opinion of her Majesty's solicitor-general that it is contrary to law! Upright, merciful gentlemen! If there is any restlessness among the laborers in this island, any moving from one estate to another, or any attempts toward getting a free cottage for the same purpose, we shall be told, of course, that it is wholly the fault of these ungrateful negroes!—*British Emancipator.*

Installation.—Eld. WILLIAM B. JACOBS was installed over the First Baptist Church and Society in Barnstable, on Wednesday, the 23d of last month.

A new steamer, to be called the North America, is soon to be put on the route between Boston and Halifax. She will form one of the lines between Boston and England, via Halifax.

From the Pennsylvania Freeman, "SLAVERY AS IT IS."

We give a gratuitous insertion to the following most atrocious advertisement, which we find in a late number of the New Orleans Bee. We call to it the especial attention of that class of credulous Northerners, who, in the face of reason and fact, continue to believe the slaveholder's account of the kind treatment of his slaves—those "happiness" under his discipline, is probably very much like that of the crew of an East India captain, who, on going on shore, declared that he left a happy ship's company behind him. "One half," said he "are happy because they are not flogged, and the other half because they flogging is over."

There is another class who read this: the fashionable, exclusive, and delicate-nerved ladies of the north, who cannot condescend to append their "honorable" names to an anti-slavery petition, and who manifest a more refined and exquisite indignation at the idea of a woman employed in procuring signatures to such a paper, in sheer contempt of their established notions of her "appropriate sphere." We call their attention to this WOMAN,—this miserable wanderer, escaped from her "sphere" of slavery.—"A COLLAR ROUND HER NECK!"—just "the prison where she had been CHASTISED!"—She probably walks with difficulty! We tell them that this most wretched being is a woman like themselves—and we ask them to follow her in imagination, through the swamps and cane-fields of the South, as, with her neck worn raw by the iron collar—her back scored and bleeding with that chastisement—she "walks with difficulty,"—trembling with fear of detection, and a more cruel torture in the prison-house—listening intently, ever and anon, for the bay of the blood-hounds in her track.—Let them do this, and unless they have "unsexed" themselves of all the sympathies and emotions which belong to woman's nature as God made it, they will not hesitate to record their names whenever and wherever they have an opportunity to do so, against a system of which the atrocity revealed in this advertisement is the legitimate fruit.

**\$5 REWARD.**

Ran away from the subscriber, the American negress ANNA, speaks English only, about five feet two inches high, very dark, and hard featured; had on when she went away, (Aug. 10th,) a collar round her neck, and had just left the prison, where she had been chastised. She probably walks with difficulty. The above reward will be paid to whoever will deliver her at the corner Marais and Conti streets, or will lodge her in one of the city jails.

DE POUILLY  
Cor. St. Louis, or cor. Marais and Conti  
sts a 13.

From the Vt. Telegraph.

Mr. Editor:—It is truly astonishing to witness the animadversions and sarcasms cast upon those who are trying to maintain the liberties which they now possess, and plead the cause of those who are held in abject slavery. Much more so, to see the apathy of many, in referring to the millions of British peasants who (they say) go suppers to bed, if they have one, and have not clothes to put on to keep them warm and comfortable—thus endeavoring to make it out that those peasants of England and Ireland are far worse off than the southern slaves! What, make an estimate of human freedom in dollars and cents, bread and cheese? Cold hearted aristocracy! Food and raiment make a man happy, when he is held as the property of another? Let those who say so try it.

**The Africans.**—We regret to learn that another of the Amistad negroes has died at New Haven. The information comes in the following letter from a clergyman of that city, which we publish in the hope that it may lead to some action by our citizens on behalf of the captives. The conduct of the marshal, as stated in the letter, is most extraordinary. He must know that his prisoners, so lately brought from the feroz of their own torrid climate, must suffer much in braving the rigors of our northern winter, even if abundantly provided with warm clothing and other necessities—without such provision many of them will perish.—"The evils of their present lot are hard enough, without the addition of such discomforts as may and ought to be removed."

**Emancipator.**

New Haven, November 4.

I met the marshal to day, and told him that the Africans ought to have more comfortable clothing, and requested him to provide it. He refused, saying he had received his orders, and would do nothing until after court. I then told him that I had the means in my power of clothing them, and would do it, if he would permit me, without expense to the government. He said he would not permit me. I must confess I felt my spirit rise against such oppression, and I told him that it should be done.

Here those poor fellows are, coming from an equatorial climate to our wintry one, and with no more clothing than what they had in warm weather, sleeping on straw, and dependent for warmth upon the stove. They ought to be well clothed, and take out-door exercise every day. But they are negroes—and that is enough to exclude them from the claims of humanity. What the marshal's reasons or orders are, I know not; but no one can justify such a violation of the law of love.

Another poor fellow died to-day, and was buried by the side of his four companions. How many will die we cannot tell; but if more should, I should not be surprised at all.

It would have gratified you to attend worship with them yesterday. They all knelt and followed the interpreter alone in prayer, and with apparent intelligence and solemnity.

**Bridge at Hartford.**—The bridge across the Connecticut at this place, is now repaired, and passable again.

A memorandum on the margin of a St. Louis paper of the 19th ult. says: "The Honorable Joseph M. White, of Florida, died this morning at the residence of his brother in this city."

**Resumption of Specie Payments.**—There are some strong premonitory symptoms in the conduct of several of our banking institutions, in this city, of a speedy resumption of specie payments. We are not at liberty to speak out all that has been confided to us upon this subject, but trust that we shall in a few days be delivered from any injunction to secrecy. We may, however, speak out thus far, that, in case the contemplated measure should not be carried into execution it will be no fault of the banks so desiring it, but will be solely with two or three who have heavy capital, large paper circulations, and holding but little specie. We feel well assured, however, that the suspension will not be carried beyond the ninety days by any one of our banks having the ability to pay. There is not a solvent bank in the commonwealth that means to brave the law in the hand of Gov. Porter, except driven to it by actual necessity.

Phila. Times.

**Sudden Death.**—Capt. Joseph Winn, an aged and respectable citizen of this place, died suddenly in the Rev. Dr. Emerson's church, yesterday, soon after the commencement of the morning services.—Just at the close of the voluntary, performed by the choir, a little grandson of the deceased, observing something unusual in his appearance, called the attention of those sitting near, to the fact, and Capt. Winn was immediately removed. He uttered but a single groan, and expired before he could be taken from the house.—*Salem Register.*

The Portsmouth (Va.) Times learns that snow fell quite briskly on Saturday about sixty miles west of that place.

From the Cross and Journal.

**ORDINATION.**

Brother A. L. McLellan, was ordained to the work of the ministry, in the Baptist meeting-house, Piqua, O., Oct. 15th, 1839. By appointment of the council which approved the ordination of Br. M. J. L. Moore of Dayton, preached the ordination sermon, from Timothy iv, 2: "Preach the Word; be instant in season and out of season." Br. McLellan leaves this State for Alabama, intending to disengage himself from teaching, and to enter fully into the work of preaching Christ and him crucified.

Eld. James Vannoy writes to the Editor of the Biblical Recorder, that upwards of 500 persons have been baptized and added to the Baptist churches in Wilkes and Ashe counties, N. C.

Brother Roswell Cheney was ordained to the work of the Gospel ministry at the request of the Baptist church in Girard, Pa. on Oct. 8th.

**NOTICE.**

The undersigned having been elected Secretary of the Massachusetts Baptist Convention, in place of Rev. C. O. Kimball, resigned, and having entered upon the duties of that office, Churches and individuals wishing to make communications to the Board of Directors, are requested to direct them to the Secretary in Framingham.

CHARLES TRAIN, Secretary.

Framingham, Nov. 9, 1839.

**NOTICE.**

The Baptist Ministerial Conference of Barnstable county will be held with brother Wm. B. Jacobs in Hyannis, on the third Tuesday 19th day of November, at 4 o'clock P. M. Sermon on Wednesday, at 2 o'clock P. M. by brother Barnaby.

West Harwich, Nov. 4, 1839.

J. BARNABY, Clerk.

For the Christian Reflector.

All papers and communications intended for the subscriber, pastor of the Baptist Church in Templeton, should in future be addressed to him in "Baldwinville, Mass."

It may be proper to add that this village is situated in Templeton three miles north the center of the town.

ISAIAH C. CARPENTER.

**Married:**

In Spencer, Oct. 31, by Rev. Mr. Packard, Mr. Charles Pierce of Worcester, to Miss Harriet Groat, daughter of Dea. Joel Groat of Spencer.

In Paxton, by Jonathan P. Grosvenor, Esq. Mr. Jonathan Parker, to Miss Clarissa H. Abbott, both of P.

In Simsbury, Ct., 5th inst., Mr. Elisha Peck, of Hartford, to Miss Sarah Olmsted Peck, daughter of the Rev. Allen McLean, of the former place.

In Thomaston, Me. Mr. Aaron Wood, to Miss Amanda F. Ulmer.

In Boston, by Rev. Mr. Stow, Mr. Theodore Wheeler, to Miss Sophia A. Davenport, of Providence, R. I.

In Sandwich, Mr. George Macomber, of New Bedford, to Miss Martha D., daughter of Col. N. B. Gibbs, of S.

In Middlebury, Vt. on the 9th ult., Rev. J. O. Beardslee, of Jamaica, W. I. to Jane S. Gordon, of the first mentioned place. Mr. and Mrs. Beardslee with others, will sail soon for Jamaica, as Missionaries to the emancipated of that place.

**Died:**

In Worcester, Nov. 5, Edward Franklin, son of Mr. Abraham Cutting, aged 3 yrs.

In Worcester, Nov. 6, Mrs. Betsey Smith, wife of Mr. Elisha Smith, aged 61; Lucy Ann daughter of Mr. Thomas Sutton, 2 yrs; 7 Mr. John Lannan, aged 53.

In Fitchburg, on the 3d inst., Harriet M. youngest child of W. S. Wilder, aged 5 years and 9 days.

Thus fades the flow'r, whose transient bloom But for an hour precedes the tomb, And falls its prey. Thus fade and die our kindred friends; Each silken tie of friendship ends In lifeless clay.

Thus fade our joys of earthly bliss, And death destroys such loveliness. As now lies 'neath his hand; But Faith affirms that angel's bowers Receive, and shield such lovely flowers.

In yonder spirit-land From every ill, and every woe That Bees is heir to here below.—[Com.] In West Cambridge, Mrs. Jane, widow of the late Francis Locke, 81.

In Boston Mr. Lyman P. Bowker, Usher in the A. S. Grammar School, late of Woburn, 21; Mr. Samuel Osborne, 74; Mrs. Mary Greenwood Gay, 70.

In Andover, Mr. John Barker, 86 yrs. and 6 months.

In Central Falls, R. I. Mr. Thomas Benedict, 82—a soldier of the Revolution.

In Ashford, Ct. Captain Jedediah Amidon, 86.

In Columbus, N. Y. 25th ult., Mr. Ephraim Wood, jr. of Boston, 30.

In Cincinnati, Ohio, 13th ult., of bilious fever, Joseph Wilson, formerly of Marblehead, Ms.

In Bellefonte, Pa. 28th ult., Hon. Wm. H. Potter, member of Congress from the 14th Congressional District of the State.

In Carlisle, Pa. Miss Catharine, fourth daughter of Com. Jesse D. Elliott, 16.

In St. Louis, Mr. John C. Gale, 31, a resident of Salisbury, N. H. on a visit to the Western country.

In Hartford, Conn. on the 28th inst., Mr. Samuel Burr, aged 61. At New Haven, 24th inst., Mr. Anson C. Warner, aged 39. At Norwich, 26th inst., Mrs. Mary May, aged 56, widow of Mr. Ralph May.

At Buckland, Franklin Co., Mass., on the 19th ult., Rev. John R. Paige, aged 28 years, formerly from Rocky Hill, in Conn. Bro. Paige graduated at the Conn. Literary Institution, in Suffield, and for a time labored with the Baptist church in Upper Middletown, where his health would not allow him to preach regularly, he went into the north part of Massachusetts, where he was permitted to preach a part of the time to destitute churches. About one year since, he received and accepted a call from the Baptist church in Buckland, to become their pastor. He was ordained and preached one Sabbath, when he was taken bleeding at the lungs, and never recovered so as to be able to preach again. A letter from a brother at that church, says: "On Friday night, about 12 o'clock, we were satisfied that the cold hand of death was laid upon our dear Bro. Paige, he was exercised with considerable pain for a short time, when his distress left him, he continued until 3 o'clock in the morning, when without a struggle or a groan he sweetly fell asleep in the arms of death. Bro. Paige was too good for us, every one loved him and spoke well of him. His funeral was attended on the 21st ult., and although far from relatives, he was not far from friends; we have but few in any town, whose death would call so large an assembly together. Bro. Lamb preached from Acts viii: 2, 'And they made great lamentation over him.'"

**Christian Secretary.**

In Bovey, L. I. 9th ult. Mrs. Mary B. wife of Mr. David Moore, 44. Mrs. M. having prepared a dish of mushrooms, sat down with three of her children to partake of them, and as she was eating, she was seized with cholera, succeeded by violent cramps, which terminated her life after excruciating pain, at 2 o'clock in the afternoon of the following day. It was afterwards discovered that a toad-stool had been cooked with the mushrooms, the poison of which produced the melancholy event. One of the children who ate of the dish was ill for two days, the other was slightly affected. The deceased has left a family of nine children to mourn her loss.

**BRIGHTON MARKET.**—Mon. Nov. 4, 1839.

From the Daily Advertiser and Patriot.

At market 1420 Beef Cattle, 1250 Stores, 4500 Sheep, and 675 Swine.

Several hundred Beef Cattle and more than 2000 Sheep remain unsold.

**Beef Cattle.**—We again reduce our quotations to conform to sales, viz.—first quality 6 75 a 77; second quality 5 75 a 6 25; third quality 4 50 a 5 25.

**Barrelling Cattle.**—All the barrellers were at market, but we have no knowledge of a single ox being purchased for barrelling, and we are authorized to state that, in consequence of the state of the market abroad, and money affairs, the barrellers refuse to pay a farthing more than \$5 for Mess Cattle, and other numbers in proportion; nor will they contract now to pay any thing more for Cattle to be delivered two or three weeks hence.

**Stores.**—Sales dull, and prices heretofore obtained not sustained. We quote yearlings \$10 a 13, two year old \$15 a 27.

**Cows and Calves.**—Unfavourable dull; we noticed only two sales, \$27 and 45.

**Sheep.**—Prices have further declined; we quote lots at \$1 50, 1 63, 1 81, 1 92, 2 25 and 2 50.

**Swine.**—Lots to peddle were taken at 1 4 a 1 4 2c for Sows and 5 1 4 a 5 1 2 for Barrows. At retail, 5 1 2 a 6 for Sows and 6 1 2 a 7 for Barrows.

**IMPORTANT WORK.**

THE Subscribers have in preparation, and will publish in January next, in one large octavo volume.

**A HISTORY OF AMERICAN MISSIONS TO THE HEATHEN.**

From their commencement to THE PRESENT TIME. It will contain,

1. History of the American Board of Commissioners for foreign Missions, by Rev. JOSEPH TRACY, late editor of the New York Observer.

2. History of the Baptist Board of Foreign Missions, prepared under the supervision of Rev. SOLOMON PECK, Foreign Secretary of the Board.

3. History of the Missions of the Methodist Episcopal Church, by Rev. ENOC MURDER, of New Bedford.

4. History of the Foreign Mission Society of the Protestant Episcopal Church, by Rev. JOHN A. VANDERMAN, Cor. Secretary, New York.

5. History of the Board of Foreign Missions of the Presbyterian Church, by Rev. JOSEPH TRACY.

6. History of the Free Will Baptist Mission to the Orissa Country, by Elder EVANGELIST, of Exeter, N. H. Sec'y of the F. W. B. Foreign Mission Board.

The introductory chapter will contain notices of the Missionary labors of the Pilgrim Fathers, of Elliot, Brainerd, and the Mayhews, and other worthies who lived and labored in this country previous to the formation of Foreign Mission Societies among us.

The work has been prepared with great care, by individuals of the several denominations whose missions are described, who, having the full confidence of the respective Boards, have had access to many original documents, and been furnished with other ample facilities for doing their work well, and it is believed the names of the writers will be a sufficient guaranty for the faithful performance of their part of the work.

It will be illustrated by correct Maps of most of the stations, and numerous Engravings on wood. The price will not exceed \$3 per copy, as it is the wish and design of the publishers to place it within the reach of every friend of Missions, as well as to furnish a book that every one will consider an invaluable addition to their stock of every day reading.

SPENCER & HOWLAND  
Worcester, Mass. Sept. 1839.

**FOR SALE.**

A FARM, situated in Brighton in the County of Worcester, on the County road leading from Lancaster to Worcester, seven miles north of the latter place, and half a mile north of the Meeting house in said Town of Boylston consisting of sixty five acres of valuable land with a good dwelling house and barn on the same, together with a Grist and Saw-mill, both in good repair. Said farm is well proportioned into mowing, pasturing, and tillage land, with a good supply of Wood, and a young orchard of grafted fruit. The mill and mill privilege will be sold separately if required. Terms will be made easy, and possession given to accommodate the purchaser. For further particulars inquire of James Davenport, Esq., or of the subscriber on the premises.

JOEL BROWN.  
Boylston, Sept. 10, 1839.

**For Sale.**

A LARGE and handsome brick Dwelling-house of modern construction, containing fifteen rooms, nine of which are furnished with chimneys, a good wood-house, and barn, and a lawyer's office, with between seven and eight acres of handsome and excellent land, situated in Rutland, on the north side of the Common, twelve miles from Worcester, will be sold by the Subscriber on very reasonable terms. Possession given on the first day of April next. The house has two front and two side doors, and is convenient for two families.

CYRUS P. GROSVENOR.  
Worcester, Oct. 23, 1839.

**Mousselines De Laine at 17 cents the yard.**

Some very good Mousselines at above price, with a great variety of Richer qualities just received at

Nov. 6, 1837.

CHAMBERLAIN'S.

**A SUPPLY of East Boston Sugar House MOLASSES** constantly on hand and for sale by

J. R. BIGELOW & Co.  
Worcester, Nov. 6, 1839.

**NEW FIGS & RAISINS.**

**Cheap for Cash.**

25 Boxes East Bunch Raisins at 8 cts pr. pound.

1300 do Cask do at 4 cts do

300 do New Figs do at 10 cts do

For sale by J. R. BIGELOW & Co.  
Worcester, Nov. 6, 1839.

**Only 30 cents**

FOR Ladies' Kid and Morocco SLIPPERS, an article that originally cost 50 cts, and will be sold in any quantity from one to one hundred pairs.

Misses' Kid and Morocco Slippers, 25 cts.

Ladies' Cloth Walking Shoes (square toes), 75 cts.

do French Kid Slippers, (Kid Lined and Square toes), 75 cts.

By J. F. EDWARDS.  
New Store, 3 doors north of Central Hotel.  
Worcester, Nov. 6.

**NOTICE.**

The Minutes of the Wendell Baptist Association are now ready for delivery, and may be had by application to the subscriber.

N. G. LOVELL.  
Amherst, Nov. 1, 1839.

**DRY GOODS at a Discount.**

IN consequence of the scarcity of money the subscriber is induced to offer his large and valuable stock of goods at a discount from late prices—among other goods much reduced in price are,

Rich Cashmere Shawls from 1 to \$3—late price from \$3 to \$5.

Best Red, Blk. and Green Plaid Shawls \$2.

Fine French Merinos \$1 late price \$2.

Cloak Goods of all kinds at an equal discount, discount from late prices.

40 ps Rich Dark English Prints at 20 cts.

Domestic Prints, from 6 to 12 1-2 cts. very cheap.

The entire stock is offered for cash on corresponding terms.

Purchasers are assured that the above is no misstatement of facts, made to allure customers to the store, but that the goods offered will be sold as represented, at a very great discount from the recent prices; the incredulous can best convince themselves by calling and examining goods and prices.

HENRY H. CHAMBERLAIN.  
Oct. 30, 1839.

**Anti-Slavery Almanack for 1840.**

For sale at this Office. Price 64 cts.

September 1839.

**AUCTION GOODS.**

**Great Bargains.**

THE Subscriber is this week receiving from auction and other sources a few packages more of very desirable and decidedly the cheapest Goods that he has offered this season, among which may be found English and French Merinos, Alpaca Cloths, Cambletens, Figured Poplins, Plain and Figured Victoria Crape, Laines Chilly, Sain de Laines, Ladies Crape, Plain and Figured Silks, Ladies Broad Cloths, Printed Saxony Cloths, Merino, Ediboro', Chenille, Cashmere, Broche and Plaid Shawls, Prints, Flannels, Bed Tickings, Diapers, Crashes, &c. &c.

The above together with a complete assortment of all other kinds of Dry Goods, will be sold cheaper than was ever offered in Worcester, by

ORRIN RAWSON.  
Worcester, Oct. 2, 1839.

**HONEY BY THE HIVE.**

500 POUNDS New Honey in the comb, a delicious article



For the Christian Reflector.

To Rev. N. B.—concluded from Oct. 16.

#### UNIVERSALISM.

From my youth till recently I thought, living under most conflicting doctrines of the times, that the Bible might perhaps, at least indirectly, teach universal salvation, either on the modern or Restoration system; but of late, having made the sacred scriptures my study, I find no place in them for either, notwithstanding the afore-mentioned pamphlet of such unwarranted boast. But, having examined its contents, the word of God being of "no private interpretation," I speak thus boldly. To sinners in the world or in Zion is granted NO HOPE. Therefore let sinners in Zion be afraid, let fearfulness surprise the hypocrite: for "The wicked is driven away in his wickedness, but the righteous hath hope in his death!"

The wicked is driven away, &c.

Now were it not for this notable "but," the sinner might be forewarned that he should be driven away in his wickedness, and still die in some hope of heaven; whereas, "but" like a two edged sword, while it points to the future prospects of the righteous, cuts off all hope from the wicked.

Finding myself then on the line of demarcation between two ARMIES, Calvinism and Universalism, with some half of the world in infidelity before me, and in the rear, one driven to insanity and another to despair, I am led to inquire the cause. For Truth never did nor ever will produce such a state. True illustrations of the gospel or law of Christ never invite to universalism, beget infidelity, drive to insanity, nor sink in despair; but all these come of Calvinism, as understood by some; i. e. by it men are driven to all these, Universalism and Infidelity have grown and would again grow up and stand erect under and in the midst of the preaching of Calvinism.—True, in the extreme, it is not preached, I presume, within the circuit of the Reflector, if in the world. Calvinism has long since hid its brow-beating head. Those who are now called and call themselves Calvinists, in contradistinction to men of certain other sentiments, are partially so. This is generally known, otherwise I should not only "denur," but should not use the term so freely; for, if the READERS were fully Calvinists, such remarks would be not in place, but presumptuous if not unchristian.

"Knowing the terror of the Lord, we persuade men," said an apostle, (2 Cor. 5: 11) but unbounded terror being beyond the Truth, therefore not in agreement with the understanding which also is given us of God, drives to the aforementioned and almost as we must certainly believe, hopeless cases whether Calvinism impels to either or not. And a partial preaching of terror, all will admit can never accomplish the end intended by the prophets, the Savior, and the apostles of Jesus, who dealt in it so largely, whether or not Universalists fall into that error.

Moreover the preaching of that same Calvinism which I now condemn as not being the doctrine of the Bible, and against which I protest it having long since caused the writer of these lines to shut and lay by for years that Book of books which I now so much esteem, and whose Truths I incessantly labor to develop, and of which am so anxious to present the views I gain for consideration.

For these reasons I prize, above all the multiplied Periodicals of the day, THAT PAPER whose magnanimous spirit was disclosed in its FIRST words namely—"To the friends of Christian principle and free discussion."— "Whereas it is our belief that the present Religious and moral condition of our country demands peculiar and most wise and energetic efforts of all the friends of Truth, to diffuse among all classes of the community the great precepts of our glorious Religion; and that these ought to be exhibited by the voice and the press with unrestrained explicitness and fulness on every subject to which they are applicable.

Resolved that a Newspaper, whose columns shall be open to the Free Discussion of all Religious and Moral subjects, is loudly called for. That as Truth can never be defeated, but must always triumph, in fair conflict with Error, it will be the policy of the REFLECTOR to admit into its columns well written articles which may deny of any doctrine or practice which this Periodical affirms and vice versa. . . . Of the universal obligation to search for the truth on every subject we have no doubt. But the fact that the press is generally trammelled and free discussion inhibited, is enough to indicate that, if truth is universally sought, there is a wisdom which would lay the route of pursuit winding through densest shades and amidst the most formidable obstacles, in preference to a direct and radiant and unobstructed highway. . . . Our belief is that the press ought to furnish the freest channels for fair discussion and honest inquiry, and that it belongs to the conductors of Religious periodicals to assert this right of the press and to exemplify the principles of fair discussion, not by excluding from their columns any sentiment or argument, because it conflicts with that which is characteristic of the Editor, but by allowing and even courting the free expression of every variety of sentiment and the display of every form of argument, compatible with decency and dignity. . . . And, while we can never "agree to differ" we will agree with all, that, wherein we do "differ," we will not forget our brother's right of stating and sustaining his sentiments, whether he occupy the columns of this paper or another." Permit me to notice also the late words of the Editor (No. 35, 1st page.) "We close our remarks by asking in the spirit of honorable and fraternal friendship—What subscriber will withdraw his name from our subscription list—on account of our unflinching adherence to the original plan and purpose of the REFLECTOR?"— But to return, I indulge the hope that the "glorious gospel of Christ," "which to be loved needeth but to be seen," may yet be seen by Infidels in the light of it. For I once perceived,

ed, incidentally taking up a Bible to read "on the first day of the week," in company with those who read daily, that I had ever heard "another gospel" and not that gospel of which the "holy men of God spoke, moved thereto by the Holy Ghost" which the Lord sealed with his blood, and the Apostles confirmed "unto the death." Hence for years I was able to say only, yet heartily, "Lord I believe, help thou mine unbelief," till long attending to this exhortation "Be swift to hear—slow to speak" at length "I believed, therefore have I spoken. . . . That which was from the beginning [of the gospel] which I have heard, which I have looked upon and my hands have handled of the word of life, that which I have seen and heard, declare I" unto the world. I profess to have had no Vision, to have received no New COMMANDMENT or doctrine, but the old which was from the beginning of the gospel of Christ.

Said the Savior on a certain occasion "Howbeit, this kind goeth not out but by prayer and fasting." Is less required to understand the deep things of God? Shall we count the names of the learned? rely on voluminous authors? and not seek that wisdom which cometh from God only? Ought we not to consider the importance of the subject in which we are now engaged and be mindful how we treat each other? Dear Brother, would you forestall in the minds of your readers an opinion of what I may hereafter say, before they read and examine for themselves, perhaps even prevent their reading? I will cite some of your remarks.

(Aug. 21) You close by saying "I deprecate the effects of N. M.'s dissertation on the atonement, which he promises the readers of the Reflector, if, as probable, it is to be in keeping with his emphatic NO."

(Aug. 28.) "He promises us an essay on the atonement, which, if he means to preserve his reputation for consistency, must present us with strange things." (Onward) "The cloudy arguments of Mr. M." (Edding with) "If, Mr. Editor, there should any thing appear in this communication more severe than a proper regard for truth will justify, you will confer a favor by expunging it."

I think the Editor is to be commended that he did not expunge but publish, that he might gently "rebuke before all."

Farther, I suppose it good that ministers should speak and act out what is in their hearts to do, that LOVERS of the Truth may know whom to take for their "spiritual guides," if any. "For man looketh on the outward appearance, but the Lord looketh on the heart." Admonition by the Editor—"The mind filled with truth necessarily excludes error. Severe and censorious epithets, so copiously dealt in by controversialists in general, are no part of argument."

That man whether "in holy orders" or a layman, whose conscience reproves him when he has penned an article, and still in his heart he desires to say it publicly, if the Editor will but countenance or suffer it, yet feareth not God, "the Lord rebuke."

Dear Sir, on the last clause of a declaration of yours against me and cited in my reply (Oct. 2)—"He has frittered away the simple idea of death and Judgment, being contained in Hebrews 9: 27." Why did you not, in your first reply on that text, inform the readers that the disjunctive "but" does not show a change or opposition in the sense, but, like "and," simply adds one thing to another? Also, apprise the reader that the property and office of all pronouns, "this" not excepted, is not to supply the place of a certain noun or save the repetition of a sentence, but that pronouns signify something that a darkened or vacant mind may chance to obtain? With this condition, the sentiment contained in the pronoun must not accord with the subject of which the author is treating, nor be in agreement with the connection in which it is found. All this you must do, which would destroy the acceptableness of the scriptures, before Heb. 9: 27 can contain "the simple idea of death and Judgment;" i. e. an appointment to natural death or the "Judgment of the great day."

I hold the present to be still an age of great darkness; and the many are studious to maintain their long established opinions; yet some have given up their division creeds and others who have never adopted articles of faith, other than "the gospel of Christ," are searching for the Truth. Dawnings of light also are springing up in different parts of the earth, which, like the day-star, bespeak approaching DAY—one that may not again close; a day when preachers of the EVERLASTING GOSPEL shall again say to the churches, and that too as of old, in truth and verity—"Be ye followers of us, as we are of Christ." When the watchmen again "shall see eye to eye;" and each again say—"a new commandment I write unto you, because the darkness is past and the true light now shineth."

Now, dear Brother, seeing these things are attainable and commanded, even—"Let us follow peace with all men and holiness with which no man shall see the Lord" Even now "walk honestly as in the day. . . . For we must all appear before the Judgment seat of Christ."

For the time being, Farewell—

NATHAN MERIAM.  
Baldwinville, Oct. 27, 1839.

It would seem that the oldest house in the United States, so far as can be accurately ascertained, is now standing in Old Guilford, Conn., which was built in the year 1639; consequently it is now 200 years old. It is of hammered stone, and stands on a beautiful rise of ground, commanding a delightful view of the Long Island Sound, up and down as far as the eye can reach. It seems this house was built by the Rev Mr. Whitfield, who led the settlers there, and was the first minister of Guilford.

We have reached the conclusion that the greatest curiosity of the present age, is a modest man.

#### FIRST OF AUGUST IN JAMAICA.

(Concluded.)

MALDEN, (ST. JAMES').

Rev. Walter Dendy, Baptist Missionary was called to the Chair.

The Chairman explained the object of the meeting; after which the Rev. Thomas B. Pictou moved the first resolution:—

"That we desire to express our gratitude to God for the blessings of freedom, and that we have been permitted to live to see the first anniversary of this glorious event."

John Gray, (one of the rural laborers) seconded the resolution as follows:—

We are now met together, my dear friends, to bless God for the great privileges we enjoy. We now have had liberty twelve months—how do we feel?—Is freedom nothing?—When we were slaves, and under the yoke of bondage, we heard it said that we were going to be free; did we not then say, "I wish the free would come—I should be glad if God would send it"—will pray to God for it? God in his own time has sent it. We did not see God himself making us free, but God put it into the hearts of our friends to try and get freedom for us, and then God gave it us. When we were slaves, how were we treated? We were worked through day, through night, or if not through night, we were often in shackles all night. We came in wet from our labor, and then were taken and kept in a cold dark dungeon. We love the freedom, because now none dare make us afraid. It is a great gift—we ought now to try and please our God. We must not be satisfied in being made free ourselves; there are plenty of people who are not free in other islands—(hear.) Can nothing be done to put an end to slavery in these places? Perhaps some of the slave ships that now go to Africa, have taken away some of our own relations, and made them slaves. Pray that the gospel may be sent to Africa. It is our duty to do so. Assist in sending missionaries to Africa, and thus show that you are thankful to God for freedom. We are free—try to keep it, now you have it. If you have a garden, do you put a fence around it? If you have a pen for cattle, do you not place a strong fence around it? We must have a strong fence around our privileges, and around our hearts. Watch over your rights, and pray to God that Satan may be kept out of our hearts.

William Gordon supported the resolution. We must be sincere in our thanks for freedom. What is this freedom? We heard of it—we now see it; but where did it come from? Did it come from man or God? We were a poor people living in ruin; we did not have a pastor to feed us, but now we know that we have a God, a Savior, and that he has pitied us. He has poured out his Holy Spirit, and blessed us. Let us then clasp our hearts and minds together, and thank Him, for he looked down from Heaven, and saw a Pharaoh oppressing us, and then He sent Moses to deliver us. I know the old time ways, how some gentlemen used to stop the Gospel, but the work was from God, and they could not do it. I have seen gentlemen go and try to "take the Bible away," when Mr. Baker preached; there was Mr. M., and Mr. G., and Mr. G., who sent to Mr. Vaughan, and tried to hinder the truth, but they could do nothing.

Wm. Russell moved the second resolution—"That we now consider it our duty, by every means in our power, to advance the cause of religion, education, and freedom, not only in this land, but throughout the world."

It has been said, that we would not make sugar; but some ships from Falmouth have taken away full cargoes of sugar, and I am told there will be sugar left upon the wharves after all the ships are gone. It was said that we would not work. (No, no, we have worked, and worked hard, too.) Have you Baptists, made sugar? (Yes, yes, plenty.) I see my friends that many of you dress better than you used to do when you were slaves; from whence did you procure your hats and coats, and bonnets and gowns? (We bought them.) Did you steal the money? (No, no, we labored for it.) Then you have done well—go and do better—work and be paid for it—support the cause of truth, yourselves, and endeavor to put it into the power of your friends to do good for all around you.

Ralph Henly seconded the resolution, and said—"I will endeavor to recall to your remembrance things that are past. Some few years ago all was darkness and wickedness, and we knew not the way in which we were going. We had no missionaries to teach us. Our children did not use to be sent to school. Where were they sent? (sent to gather hogs.) Where did you used to go to Montego Bay, the children you saw about the streets were ragged and dirty, having no one to teach them. Even the free brown people could not send their children to school, education was then so dear. Your children can now stand up and read to you, (yes they can,) and they soon will learn a little more, thank God for it; praise God that schoolmasters have been provided to teach your children, so that they may give you comfort in reading to you the word of life. Some of you remember when those of us who were brought to the gospel first dare not be seen coming to you; if we wanted to talk to you about your souls, we were obliged to hide ourselves and walk round and creep through the woods, or over the hills, to creep into your houses. If we had been caught, what would have been done to us? (Put in the stocks—put in the dungeon.) You recollect the time when a good old man was caught at Fairfield, chopped and cruelly used by Mr. G. You remember the time when Mr. Burchell formed his class, we dare not pray loud, for if we had been found out, we should have been seized and imprisoned, for they said we were of the Devil. We bless God for the Gospel, it makes us wise. Why do our enemies hate the Gospel? Because by it we are made wise. It is by the Gospel that we are made free; when we reach our heavenly home we shall be free forever. If, however, we neglect the means of grace, instead of being free, we shall be slaves for ever. Let me try to stop the progress of the Gospel—they cannot do it. God is stronger than his foes. Why are our ministers hated? It is because they are our friends. Praise God, and pray to him that this land may become a holy land. Never mind, although it is said that none are bad but the Baptists, that it is only the Baptists that do wrong. They speak falsely. Walk uprightly, circumspectly. Although they hate us without a cause we must not hate them in return, (a voice from behind—if we did we should not have made any sugar for them.) Remember Africa, we must join our hands together to break up the African slave trade, we must try to break up that abominable traffic in human blood, we must go forward until all the world becomes free.

William Bernard supported the resolution. My dear friends, I am glad to meet you here to-day, once we were slaves; we were called "niggers," we were regarded as hogs, or as dogs; we were used worse than the cattle, the mules, or the horses; if we had to wait upon our owners at dinner, although we were hungry, they would not give us our leavings on their plates, but would call the dogs or the cats to give to them, to vex us, although we were nearly starving. But now we are all free—we can come and go as free men; no man now dares to whip us, none dare to yoke us.

We used to be sent to the workhouse, but it cannot be done now. On estates, young girls were taken and made beasts of, but they dare not do it now. Sometimes overseers, when leaving estates, wished to buy the freedom of their own children, that they might not be used bad by those who came after them, but instead of buying the freedom of all, they were only able to make one free. God has not given the freedom to one, but to all. Let us pray night and day, that our relations in Africa may be made free too.

Robert Scott said, I am to speak about Africa. I am the first that will hold up my hand for Africa. I have felt the suffering of slavery, I have felt distress. I, therefore, bought myself free. Well, we must do something for Africa? Will you? (Yes, yes.) A good man's word must be his bond, and I expect that you will act according to your promise. I was a driver, a white man came behind me when I became religious, and said that I was not like the same man, and that I must put off religion, and that I must not go to Mr. Burchell—that Mr. Burchell had no business to interfere with any one, but "let every man take his own chance of going to hell." If "you do not give up religion, I'll take it out of you, you are too English, too clever; minister gives you too much sense." We must send the Gospel to Africa; remember the parable of the one hundred sheep, if a man loses one of them, he leaves the ninety and nine, and seeks after that one. If religion had been in Africa where I was born, I should still have been there, but God has appeared for us here in giving freedom. If one of our fellow-men does us a favor, he expects us to thank him; if we do not, he says that we have no manners. If we do not thank God, God will say that we have no manners. Some headmen say, that slavery is better than freedom—this they say to please their masters, and get favor from them. If slavery is better, let them go to Cuba. Do not carry two faces. Do not wear sheep's clothing, and be ravens wolves. If we find such among us, we must put them away. Let there be none among us like Judas, who sold his Master, and then for shame went and hanged himself.

#### TEXAS.

The following is communicated by an intelligent gentleman from Texas.

In answer to your questions concerning slavery in Texas, I would observe that my attention was not so much called to the statistics of the matter while I was in the country, as to the general policy and prospects in relation to it. My information, obtained by personal observation, is only such as has fallen in my way during a residence of a few months in the country, and may not be sufficiently extensive to be important, although in the main, I think it will not be found to be erroneous.

Slavery in Mexico was not abolished completely, at the time of the revolution, but something like the apprentice system of the British West Indies was established in its stead. The slaves, now called *peones*, acquired the right of being appraised, and of opening an account current with the master, having their labor credited at a certain low rate, and paying to him, of whom alone they could make purchases, exorbitant prices for all their necessities. The American settlers in Texas were, many of them, from the southern States, and longed for the establishment of their favorite system in that country. The laws prohibited slavery, but they evaded the letter of the law, introducing a few slaves from the United States, and compelling them to bind themselves and posterity by an indenture, for the term of ninety nine years. This was tolerated by the Mexican government, perhaps from a fancied resemblance to the *peone* system which prevailed at home, but more probably on account of the remoteness of the colony of Texas, and the slight notice that was taken of its internal policy.

When, however, the system of disguising slavery was once established, Texas became the resort of all the southern insolvents, who fled from their creditors and carried their slaves with them, changing nominally the tenure of their service at the line of demarcation. This was the origin of slavery in Texas; but it had not reached any considerable extent at the commencement of the Texan revolution in 1835. The Mexicans estimated the entire population of the province at 27,000, and it is not probable that more than 7 or 8 thousand of these were slaves. During the revolution, that is, up to 1837, the emigration to Texas was mostly of a military cast, young men without property, who went to fight, as men rush to a conflagration for the sake of the excitement, without any very definite object. Of course the slave population was not much increased during that period. Within the last two years, a regular emigration of planters with their slaves has commenced, and has swelled the number of slaves in the country to 15 or 20,000, which is generally supposed to be the present amount of that class of population, and it may be increased at the rate of 8 or 10,000 annually. It will certainly continue to increase in a progressive ratio, unless some change takes place speedily in the system. The importation of slaves spoken of is that from the United States. Mr. Buxton is certainly misinformed in respect to the extent of the foreign slave trade into Texas. The introduction of slaves from any country other than the United States, is by the constitution punishable with death. This provision does not seem to have been adopted from any respect to the opinions of mankind; for in the same constitution they have boldly avowed their determination to sustain slavery, and authorized the trade from the United States. It resulted most probably from a desire to avoid collision with Great Britain, and the same desire would probably now impel the authorities to enforce the provision.

I do not believe that a cargo of slaves was ever brought direct from Africa to Texas, and I have never heard of more than two which were introduced from Cuba. I have never met or even heard of a slave in the country who did not speak English—the cargoes referred to above, were landed at the mouth of the Sabine, which is the boundary of the United States. The circumstances of the latter case are, I believe, undergoing an examination by the British Consul at New Orleans. After all, it is possible this trade may be carried on to a somewhat greater extent than I am aware, though by no means to the degree supposed by Mr. Buxton.

The Texas slave produce is cotton, and is shipped at Galveston, Matagorda, Velasco and Sabine to New Orleans mostly. One cargo was sent last year, direct from Galveston to Liverpool. The growing crop is estimated at 20,000 bales.

#### NEW MISSIONARY FIELD.

Why does not either the American Board or the Home Missionary Society establish missions or send missionaries to the two and a half million of slaves in this christian nation? The southern church calls them heathen, and we showed in our last that southern christianity was inadequate to their salvation. There they are perishing for the gospel, and no man cares for their souls. Is it said that the law of slaveholding states is in the way? So they are in China—so they are in most countries where we have missions. The command of the Head of the church is, "Preach the gospel to every creature." No matter what laws, what human arrangements interpose, the gospel must be preached. We have missionaries among the Indians, why not among the slaves? It is said, "the gospel is within their reach—nominally at least." So it is in Armenia and Greece—so it is in many other countries to which we send the gospel in its purity. God commands his gospel—"the preaching that he bids," to be preached to those slaves. The word must be received "at his mouth" and not the slaveholder's. The Bible Society proclaimed to the world that they had supplied every family in the nation with the word of God when millions never saw it. We have agreed, tacitly, with the slaveholder to pass by the poor slave and leave him to perish. Is it said, this will bring us into collision with the south. This is what we want. God has a controversy with them, shall his people have none? We wish to see christian missionaries go there in the spirit of the Apostles, and preach the gospel to the slaves;—and if they are put to death let there be the same spirit manifested as when Munson and Lyman fell by foreign violence. It is the duty of our missionary associations to take lead in this. Let the churches of the north go with the high commission of their Lord and do their duty.—Here is moral ground. Try this, if political action is wrong, try this. We hope this point will be pressed to an issue.

#### Advocate of Freedom.

THE BRAZILIAN SLAVE-TRADE.—From official returns of vessels engaged in the slave-trade to the coast of Brazil, under the Portuguese flags, for the several months of the year 1838, it appears that during that year eighty-four vessels entered the port of Rio de Janeiro, and that by them 36,974 slaves were imported; and further, that an apparent reduction in the number, compared with 1837, is accounted for, not by any falling off in this infamous traffic, but by the fact that several of the traders have ordered their vessels to discharge at other ports of Brazil, and fit out from thence.

Dreadful State of Affairs at Mobile.—In relation to the Lynching case which occurred at Mobile several days since, we have the following particulars:

A savage feeling seems to have been created by the desperate degree of misery to which Mobile is reduced. Lynch law is now added to the catalogue of other crimes, and burning at the stake, it is presumed, will be the finishing touch. A young barkeeper named Gosling, of the City Hotel, Mobile, having lost his wallet of money, which he was accustomed to place at night under his pillow, some time ago, threw out a hint, before the hotel was burnt, that a Dutch servant girl in the house had probably taken it. A Dutchman present remarked, that a thing more probable was, that he himself had burnt the hotel. Five persons, including the Dutchman, and, disgraceful to relate, a highly respectable magistrate, and one or two other citizens of good standing, deposed Gosling, on the night of October 18th, to go in a carriage with them. They tied him to a bush, gave him fifty stripes, and then agreed, in council, to burn him to ashes! The Rifle Company fortunately came up—and, as the city is under martial law, arrested the offenders and carried them before the Committee of Safety, by whom they were committed to jail in default of \$5000 bail each. By last accounts, great excitement was produced, and the mob threatened summary execution.

[From the Star of last Evening.]

Suspected Murder.—Horrid Details.—The dead body of a female white child, shockingly mutilated and bruised, with a long string tied tight round her neck, the skull smashed in, and one of the legs nearly eaten off by pigs was found early this morning, in the middle of the street, partially covered by a pile of dirt, in Barclay street, near College Place. The body was perfectly naked, and the child of robust size, and about six months old. The workmen were laboring there till six last evening, and it is presumed that the infant was murdered and thrown into the street last night, or before day-break this morning, by some inhuman monster of a mother.

This act of unparalleled crime, which makes one shudder at the depravity of the times in which we live, must have been done, probably, in a few moments, the strangulation effected in an instant, and the body then dragged by the cord, and a stone used to crush the head, the tragedy being finished by kicking some dirt over the unconscious innocent victim of brutality.

The Coroner held an inquest over the body, and being unable to ascertain the perpetrator of the supposed murder, the jury returned a verdict, that the child's death was caused by violence, committed by persons unknown.

#### Rep. Dispatch.

Interesting Discovery in Vaccinating.—Mr. Cely, surgeon of Aylesbury, has demonstrated the important fact that smallpox and cowpox have the same ingress, the latter being smallpox communicated to the cow. Mr. C. inoculated cows with smallpox matter; the vesicle produced in the animal had every appearance of the vaccine pox. To ascertain the point, children were inoculated with matter taken from the cow thus artificially infected; the result was a fine, genuine vaccine vesicle. To establish the fact satisfactorily, these children were submitted to smallpox inoculations, and found to be protected from the disease. Twenty-five successive inoculations have been performed with this new virus, which may truly be named *vacca vaccina*, and it continues to produce the most satisfactory vesicles; the matter has been employed in Bristol with perfect success. The importance of this discovery cannot be too highly appreciated. Smallpox often breaks out in countries where cowpox cannot be procured; now, it is only necessary to inoculate a cow with the smallpox, and this virulent morbid poison, so fatal to human life, will be converted

#### DEFERRED SUMMARY.

October Fires.—It has been ascertained that during the month of October, there have been in different parts of the United States, no less than twenty-eight fires, which destroyed over six hundred buildings, making a loss of \$4,143,000. This is a much greater loss than we have ever before recorded in one month, in the United States. A great portion of these fires, it is evident, were the work of incendiaries.

#### Hart. Cour.

Good News.—The Washington Globe says that orders have been given to prepare a sloop of war and a schooner with all possible despatch, for cruising on the coast of Africa, in execution of the laws of the United States against the disgraceful traffic in slaves, and for the protection of our lawful commerce in that quarter.

The Haddam Murder.—The individual arrested, charged with the murder of Burr, is Gilbert Thomas, not Gilbert Brooks, as has been erroneously stated in several papers. The examination of Thomas took place last week; he was bound over for trial at the next term of the Supreme Court in Middlesex county.—Courier.

Slender Suit.—Lieut Meade, of the U. S. Brig Washington, has, it is stated in the N. Y. Dispatch, instituted a suit for slander, against Mr. Lewis Tappan, of that city—damages laid at five thousand dollars. The ground of the suit is said to be Mr. Tappan's assertion, that the Lieutenant had secreted money found on board the slave schooner Amistad.

Hon. William Pennington, has been re-elected Governor of New Jersey, by the Legislature now in session; and C. J. Hornblower, Chief Justice.

QUARRELS.—One of the most easy, the most common, most perfect foolish things in the world is to quarrel—no matter with whom—man, woman, or child; or upon what pretence, provocation, or occasion whatsoever.

From Natchez.—The Courier of the 16th inst. notices two interments on the day previous. The sickness still continues violent.

A man at Easton, Pa. has confessed himself the murderer of a pedlar, for whose death a man named Kobler has been convicted, and sentenced to be hung.

Martha Ann Dyer, arrested some time since in Portland for house robbing, has been sentenced to ten years hard labor in the state's prison.

AN ALTERATION.—We have seen a suggestion to the effect that the official characters who manage the suspended banks, should have their notes altered from "We promise to pay on demand," so as to make them read, "we promise to pay when we please." A rather blunt customer recommends, as an addition to the new version, "we shall never pay, as long as we can avoid it."—[Baltimore Sun.]

The Norwich and Worcester Rail-Road is nearly completed, and will soon be in operation. There will then be two continuous lines of Rail Road from Boston to Long Island Sound; and when the link between Springfield and Hartford is supplied, there will be a third.

On the 11th inst. as the train of cars was proceeding from New Orleans to Carrollton, the wheel passed over a cow, which drove the locomotive off the track, dashing it against a tree. The engineer, Mr. Phelps, was crushed to death by the tender, the fireman was severely bruised, and a negro woman had her leg broken.

It is said that Mr. Vavvagher, a German, in the Brazils, has made the important discovery that *sandusht* (particularly of soft wood) mixed with gunpowder, in equal parts, has thrice the strength of gunpowder alone, when used in blowing up rocks.

We learn from the Albany Daily Advertiser, that Rensselaer Van Rensselaer, convicted of setting on foot a military expedition in the United States, against a foreign power, was sentenced to six months imprisonment in the county jail, and to pay a fine of \$250.

#### BANK NOTE TABLE.

☐ The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

☐ The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

☐ Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.  
Fulton Bank, Middlesex Bank, Franklin Bank, Lafayette Bank, Nahant Bank, at Lynn. Chelsea Bank, at Chelsea. Middlesex Bank at Cambridge. Roxbury Bank, at Roxbury. Farmers' and Mechanics' Bank, at S. Adams.

VERMONT.  
Agricultural Bank, at Brewer. Oxford Bank, at Fryeburg. Damariscott Bank, at Neweastle. Georgia Lumber Company, Portland. Bangor Commercial Bank, at Bangor. Calais Bank, at Calais. Bank of Old Town. Still Water Canal Bank, at Orono. Bank of Westbrook, at Westbrook. NEW HAMPSHIRE.  
Wolfsborough Bank, at Wolfsboro'. VERMONT.  
Bank of St. Albans, at St. Albans. Essex Bank at Guildhall. Bank of Manchester, at Manchester. Bank of Windsor, at Windsor. CONNECTICUT.  
Stamford Bank, at Stamford. Bridgeport Bank, at Bridgeport. Fairfield County Bank. RHODE ISLAND.  
All the Rhode Island Banks.

\*Bills of the Georgia Lumber Company at Portland are redeemed at 1-2 per cent. discount by J. W. Clark & Co. No. 6, City Hall Boston.